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CONGRESS OF NATIONS.—ADDRESS TO THE PUBLIC.

The undersigned members of "THE AMERICAN COMMITTEE FOR A CONGRESS OF NATIONS," being a joint Committee representing three Associations for the cause of peace—desire to present to the Public a view of the value and practicability of the object for which they are associated, and its claims on the attention and aid of their fellow citizens.

The Peace Societies in Great Britain and the United States early perceived that most of the wars of modern civilized nations were occasioned by disputes, for the settlement of which there was needed, either a COMMON ARBITER, or PRINCIPLES OF LAW, not supplied by the uncertain and unauthorised precedents called "The Law of Nations;" and in the belief that the establishment of this Arbiter or these principles, on sufficient authority, would be the means of preventing all wars, they proposed a CONGRESS to be composed of Delegates from all the Sovereign Powers acceding to this arrangement, whose duty it should be, to form such a code of international law as would receive the assent of all; and become a basis, on which an impartial Court could determine future disputes.

We will not detain you with a relation of the successive discussions and measures through which this proposal has passed to its present maturity: we will only say in brief, that memorials in its favor to the British Parliament and to the Congress of the United States, at different times, have met with friendly reception; that the Legislature of Massachusetts has twice passed Resolutions recommending it; and that a large volume of Essays on the subject, issued by the American Peace Society, has been presented to many of the leading Sovereigns and eminent Statesmen of Europe and America, by whom it has been acknowledged with approbation.

We are now encouraged to renewed exertion in this enterprise under the happiest auspices. A Convention for this object was held at Brussels in Belgium last September, composed of Delegates from Great Britain, France, Belgium, Prussia, Holland, Spain, Italy and the United States of America; persons generally eminent in station and talent; and some of whom were connected with the Governments of the nations they represented. In this Convention there was a luminous discussion of the principles of a Congress of Nations, and urgent recommendations of its speedy establishment. We quote one of the Resolutions passed there, with only one dissenting voice.

"That it is the settled conviction of this body, that the Convocation of a Congress of Nations, composed of duly appointed representatives, is of the highest importance; inasmuch as it would secure the establishment of a well digested code of laws for the regulation of international intercourse; and by constituting a High Court of Nations, would provide an effectual guaranty for the preservation of permanent and universal Peace."

This Convention was followed by large meetings in England, at which several members of Parliament and other eminent men were present, and where the sentiment and proceedings of that body were enthusiastically approved. A deputation from the Convention with an Address to the British Government was favorably received by the Premier, and an intimation was given that his Government would readily meet advances from others on the subject. It is proposed to hold another Convention at Paris in the ensuing month of August, to which delegations are invited from all civilized nations.

We would now appeal to American citizens of every class, party and denomination, to encourage and aid us, zealously and unitedly in this truly beneficent work. We believe we offer a scheme by which all the burdens, horrors and crimes of war may be forever precluded, and a state of universal friendship and prosperity be introduced, correspondent to the advance of the age in science and civilization. We appeal to the humanity of Philanthropists; for the practice of war is more destructive of life, comfort, liberty and virtue, than all the other corrupt customs of the world combined. We appeal to the piety of Christians; for the wide diffusion of the love of God and man enjoined in the Gospel, finds its greatest obstruction in war and martial preparations. We appeal to the patriotism of Citizens; for we would that our country should have the glory, in all future ages, of leading in this enterprise of universal pacification, to which it is pledged by its past agency in the cause, its constant pacific professions, and the freedom of its institutions. We also appeal to the interests of commerce and the policy of Political Economists; that the enormous sums of money, hitherto wasted in war, may be employed in fertilizing the earth and securing competence to its inhabitants.

Is it asked, how can unconnected individuals give us the aid we solicit? We reply; by circulating this and our other communications; by social conversation and persuasion; by participation in public meetings for this purpose; by petitions to Government; and by acquainting us with persons who are qualified and willing to proceed as our Delegates to Europe. And we would intimate to the friends of peace, who may be blessed with wealth, but not with the leisure for personal service, that pecuniary contributions to defray expenses, are necessary in this, as in other benevolent movements. Believing that our labors are given for the good of the whole community, we trust that the magnanimity of the affluent will not permit them to be given at great sacrifices to ourselves; and that we shall receive from them cheerful and sufficient voluntary contributions.

Many of the modes now pointed out, all who aid or co-operate with us, will become truly and efficiently "Peace makers;" and as such, will receive from the Prince of Peace the appellation of "The Children of God."

ROBERT WATERSTON, EZRA S. GANNETT, BRADFORD SUMNER, AMASA WALKER, WALTER CHANNING, JOSHUA P. BLANCHARD, GEORGE C. BECKWITH, CHARLES SUMNER, WM. H. CHANNING, WARREN BURTON, SAMUEL G. HOWE, FREDERICK W. HOLLAND, GEORGE MERRILL, WM. C. BROWN, ASA FITZ, JAMES TOLMAN, CHARLES B. FAIRBANKS, ALBERT TOLMAN, THOMAS DREW, JR.

Joint Committee for a Congress of Nations.

BOSTON, Jan. 12, 1849.

TO THE TEMPERANCE MEN OF MASSACHUSETTS.

FRIENDS—You must have realized, that at the present moment, the inquiry is constantly made, What shall be done to check intemperance!—This inquiry comes, not only from temperance men, but from those who are opposed to us.—May we not attribute this to two causes,—the arguments of temperance men, which have produced in many minds, a conviction of the terrible evil of intemperance, and next, the fruits of the liquor traffic itself, offering as they do, most potent arguments in the shape of crowded prisons, jails and almshouses, characters lost, and health destroyed, houses desolated and fortunes wasted, wives widowed and children made orphans, through this vice!

How can this inquiry be better answered than by the united counsel of the true friends of the cause, who know all these arguments and facts, and will come together, forgetting old causes of difference, united in a common purpose of checking the evil!

We ask you, therefore, to assemble together in Convention, in Boston, on the 15th and 16th days of February, (Thursday and Friday,) at the Tremont Temple.

Let every organization in the State, whether old or new, religious or civil, be represented, and let every individual who feels an interest, be present, that the counsels of all may be united.

Let each man come prepared to state the situation of the cause in his own town, what means have been used to advance it, what interest is taken by the clergy, the professions of law and medicine, the merchant and the laboring man; what success has attended any particular course of action; to report, in fact, on all matters connected with the question.

Then let this Convention decide what shall be done, and send out an influence that shall be potent for good to every dweller, whether in town or country, throughout the State.

J. C. WARREN, MOSES GRANT, WALTER CHANNING, S. A. WALKER, DANIEL KIMBALL, S. F. HOLBROOK, WILLIAM R. STACY, ELIZUR WRIGHT, R. K. POTTER, W. A. WHITE, AMASA WALKER, EDWIN THOMPSON, E. K. WHITTAKER, CHARLES JEWETT, N. P. BANKS, SYLVANUS COBB, JR., CHARLES MARSH, D. N. MERRITT, S. P. HANSCOM, A. J. HOLDEN.

BOSTON, Jan. 22, 1849.

MEMORIAL TO THE CITY GOVERNMENT.

THE LICENSE QUESTION. The following is a copy of a Memorial now before the City Government:

To the Mayor, Aldermen, and Common Council, City of Boston:

Whereas, His Honor the Mayor in his Inaugural Address to the City Council, has represented the action of the late Mayor and Aldermen in restraining the sale of intoxicating drinks as an "experiment failed;" and whereas, he expresses the wish "that any one could demonstrate that this action of the Executive Department has contributed in the slightest degree to the noble cause of Temperance;"

The undersigned respectfully request that an examination may be made by the City Council into the facts, as shown by our Court Records and Police Reports, to ascertain, so far as it may be done from authentic sources, what has been the effect of past experiments in restraining the sale of intoxicating drinks, and to suggest the most judicious and effectual method of abating an evil which is represented by his Honor the Mayor as having now assumed an aspect more menacing than ever.

JOHN C. WARREN, DANIEL SAFFORD, W. B. SPOONER, JOSEPH BALCH, JAMES SAVAGE, W. T. EUSTIS, STEPHEN FAIRBANKS, EDWARD BROOKS.

HARVARD UNIVERSITY.

The annual meeting of the Board of Overseers of Harvard College was held on Thursday, Jan. 21, in the Senate Chamber, Gov. Briggs in the chair. An appropriate prayer was offered by Rev. Dr. Pierce, Secretary of the Board.—The closing part of the President's report, announcing his resignation, was read by him—and on motion of Dr. Pierce, it was voted that the Board of Overseers advise and consent to an election to fill the vacancy.

The report of the Library Committee was read by the Secretary. It appears that 1523 volumes were added last year, and 2632 pamphlets. To the Law Library, which now consists of nearly 13,000 volumes, 407 were added last year.

The reports of the several committees on the examination in Greek, Modern Languages, in various branches of literature and science, were read, and in general were complimentary to the students.

The report on the Observatory was very interesting, and was drawn up by President Quincy, who acts as chairman since the decease of John Q Adams. The instruments are represented as in fine order, and in all respects perfect, although they have been in constant use more than a year. The Observatory is said to be inferior to none, and to be equalled by only one or two in the world. Mr. W. Cranch Bond, the director of the Observatory, and his son, Mr. G. P. Bond, are highly complimented. Of the nine comets which have been discovered in America, before accounts have been received of their discovery abroad, seven were discovered by Mr. G. P. Bond, and one by Miss Maria Mitchell, of Nantucket.

Among the papers read, was a portion of the report of Mr. Pierce, Perkins Professor of Mathematics, in which he made some statements in regard to the report of the committee of last year, on the examination of his department, differing materially from the view there given of the mode of conducting the examination, and reflecting pretty severely on some members of that committee.

THURSDAY, Feb. 1. The adjourned meeting of the Board of Overseers of Harvard University was held at the Senate Chamber, Governor Briggs presiding.

Lieut. Governor Reed, from the committee to which was referred the election of JARED SPARKS, LL. D., as President of the University, reported a resolution of concurrence, and a committee, consisting of Messrs. Chapman of the Council, Giles of the Senate, and Rev. Dr. Putnam, was appointed to receive and count the votes of the Overseers; and they reported that the whole number was 50. Yeas 48, nays 2. The report was unanimously accepted.

President Everett stated that a committee had been appointed on the part of the Corporation, to inform Mr. Sparks of his election, and Messrs. Tolman of the Council, Devens of the Senate, and J. C. Gray, were joined on the part of the Overseers.

President Everett also read the report of President Sears, Chairman of the examining committee on Latin. The report having stated that the Freshmen class exhibited a great want of interest in the study of the Latin language, and that the preparatory schools appeared to be deficient upon this point, the President observed that at the last Commencement twelve candidates for admission were rejected on account of deficiency in this study.

Rev. Dr. Parkman, from the committee to which was referred the subject of the resignation of President Everett, made a report expressive of the regret of the Overseers at the causes which had led to this result, and paying a high tribute to the talents and worth of the ex-President. The report was unanimously accepted, and ordered to be printed. At a subsequent time, President Everett made a suitable response to the report of the committee, and returned his thanks for the vote of the Board.

The nominations submitted to the Board at the last meeting, of Simon Greenleaf as Emeritus Professor of Law; Theophilus Parsons as Dane Professor of Law; of Luther Childs as Tutor in History; Philip H. Sears, Tutor in Mathematics; Robert Wheaton, Instructer in French, and two Proctors, were severally confirmed.

A committee appointed to receive the votes of the Overseers for a permanent member in place of John Quincy Adams, deceased, reported that the whole number was 61, of which Peleg Sprague had 1, Abbott Lawrence 5, and *Edward Everett* had 55, and was declared elected.

Judge White made a supplementary report upon the subject of confirming nominations only during sessions of the Legislature. The report was referred to the next meeting.

Hon. James Savage reported from the committee to nominate visiting and examining committees for the year; after which, Rev. Dr. Gannet offered the following resolution for consideration at the next meeting:—

Resolved, That this Board recommend to the Corporation to make suitable provision for the religious instruction of the students in the College, either by filling the vacancy that now exists in the Hollis Professorship of Divinity, or by the creation of a new office, the incumbent of which may be styled College Professor of Theology, or by such other arrangements as they may think preferable; and that this Board advise the Corporation, if it be necessary, to make from the general funds of the College such annual appropriation as may be required for the purpose now discussed.

The Board then adjourned to Thursday, Feb. 15. [Atlas and Courier.

REV. DR. PARKMAN'S REPORT.

The following is Rev. Dr. Parkman's Report above referred to:—

BOSTON, February 1, 1849.

The Committee, to whom was entrusted the consideration of so much of the annual Report of President Everett as related to the resignation of his office, beg leave to present the following for the acceptance of the Overseers, to be by them communicated to him.

The Overseers receive with deep regret the resignation of the Hon. Edward Everett as President of Harvard University, communicated in his last annual Report, and in his address at the recent meeting of this Board.

While they reluctantly yield to the necessity of this measure, and lament the impaired state of health, that demands it, they cannot fail to express on this occasion their deep sense of the loss, which the University must thereby sustain, or their grateful remembrance of the benefits, which in all its departments and interests that Institution has derived from his distinguished gifts and faithful labors.

They recur with satisfaction to the signal services, which at successive periods of his life, Mr. Everett has rendered to letters and to science, to our commonwealth and to the whole country, in the high and respectable stations he has been called to fill; in the effectual aids he has thus contributed to the cause of education and of humanity; to social order, to sound morals, and the general welfare.

But regarding only the relation, which connected the late President with the University, it is impossible for the Overseers not to recognize the patient fidelity, the watchful solicitude, and untiring zeal, no less than signal ability, with which through the whole period of his administration, he has labored exclusively in its service, to the sacrifice more than at any other period of his life, of his cherished literary pursuits, and with the most beneficial results to the University.

Still more, as pertaining to interests of the highest moment, would the Overseers with the liveliest sensibility acknowledge the labors of their late President, in diffusing through the University in all its branches the best moral influences; in seeking to elevate the standard of principle and conduct in those entrusted to his care; and by the aids of his personal influence, counsel and example, to accomplish the purpose, so eloquently exhibited in his Inaugural Address, as the highest object to be proposed in any seminary of instruction—the elevation of the religious character, and thence the advancement of the immortal interests of man.

The Overseers unite with the Corporation in the expression of their earnest hopes, that in relief from his arduous labors the late President may find restoration to health and strength; and that in other departments of life, congenial to his taste and worthy of his gifts, the University may continue to share in the services, as they are assured they ever will do in the regards of an honored son, and that the whole community may long rejoice in the light of his wisdom and example.

Which is respectfully submitted
for the Committee,
FRANCIS PARKMAN.

[From the New York Weekly Evening Post.]

CONSEQUENCES OF THE NEW DISCOVERIES OF GOLD.

We have long thought that our duty as journalists required us to discuss the effects which are likely to flow from the late discoveries of gold in California. There are some aspects of the case, however, which are so unpleasant, we might more properly say so melancholy,—we refer to the moral consequences of a sudden increase of riches,—that hitherto we have turned from this part of the subject with an instinctive aversion which we could not control.

The eager spirit of enterprise which is felt so strongly in the older settlements of the United States, driving men out into the wilderness to dig for gold, becomes a sort of madness as we approach the region in which it is found, and we hear of men bearing all sorts of hardships, and every danger to health, and submitting to every labor for the sake of securing fortunes so vast and so rapidly acquired as present themselves to the hands of the adventurer. The coasts of the Pacific as well as those of the Atlantic are alive with the bustle of this new enterprise; South America as well as North America is sending out her gold hunters, and we shall soon hear that the colonists of Oregon have emigrated to the neighborhood of the mineral region. Before the end of next summer we shall probably hear of a population of a hundred thousand souls in the country of which San Francisco is the port, and that city will begin to vie with the second rate sea ports on the Atlantic coast.

One of the effects of the discovery of these mines, which naturally first suggests itself to the mind, will be the gradual diminution of the value of gold. This effect will not, however, arrive so soon as many anticipate. On account of the expense and slowness of the processes by which gold has hitherto been obtained from the earth, and the increased consumption of the metal in the arts, the quantity of gold added to the circulation has not, for many years past, been equal to what has been withdrawn from it and what has been lost by wear in passing from hand to hand. It will require a considerable proportion of the produce of the mines to fill the vacuum thus produced, and to supply the new demand which a greater abundance of the metal will necessarily occasion in the various ornamental and useful arts. The disposition to hoard gold, to lay by little supplies of a metal so precious—whether in the form of coin or of plate—a disposition which affects almost everybody who has the opportunity to gratify it, will furnish a way of taking off another portion. The more general use of gold coin also, instead of silver, which will thus be released from the service to which it has been put, and employed in the arts, will dispose of another quantity. It has been suggested also that some allowance should also be made for the use of gold instead of bank notes.

The increased abundance of gold will of course raise, comparatively, the value of silver. As that metal rises in the scale of value, the desire to possess it in the various forms in which it can be applied to domestic use or to ornamental purposes will be increased. A portion of silver will in this way, doubtless, be withdrawn from the circulation, which it will be necessary to supply with gold.

A large proportion of the new found gold must in the mean time be conveyed to foreign countries. A part of it will be carried to China, into which the precious metals sink like snow into the ocean, never to be seen again, except in the shape of gilding or dashes of silver leaf on wares imported from that country. A still larger portion will be absorbed into the circulation of the world. It will require a vast stream of gold to be poured for years into that vast ocean in order to raise it sensibly above its present level. Let it be considered that the population of civilized nations has, during the late long peace, been rapidly increasing, that its limits have been extended by colonies planted in remote regions, and that in consequence of the invention of arts which facilitate the intercourse between nations, and multiply the transactions of commerce between individuals, the occasions for the use of coin have been prodigiously multiplied, and we must be convinced that a large annual supply of the most convenient and desirable of the precious metals may continue for a long time without producing any sensible excess.

The time, however, if this supply should continue to be constantly poured into the circulation of the world, will at length arrive, when governments—both our own, and those of foreign nations—will find themselves obliged to fix upon a new standard of value for gold, in comparison with silver, and to increase the size of the gold coins which represent the various denominations of value.

One effect of this influx of gold will inevitably be the rise of prices. In the accounts we receive from California, we hear of most extravagant values fixed and allowed for every possible article of consumption, as well as for the wages for every service. This is a consequence partly of the abundance of gold, and partly of the scarcity of everything else. So far as it arises from the abundance of gold, we shall soon experience it here, and soonest of all in the Atlantic ports.

It has in fact already begun to make itself felt among us, and if what we see already is any indication of what we may expect, the rise of prices within the year, when the golden stream shall begin to flow steadily into our market, will be very considerable. This increase of prices, unless there should arise a fever of speculation to carry it beyond all reasonable limits, will be permanent, and at all events prices will never subside to their former level.

Men will find it easier to pay their debts, for they will pay them in a currency of depreciated value; the creditor will suffer, for he will receive in reality less than he stipulated for; those whose income arises from money at interest or invested in public stocks, will be impoverished; those who subsist on fixed salaries, now just sufficient for their support, will find them no longer so, but will be obliged to ask that they be increased.

But the worst consequences to be apprehended are the extravagances, the follies, and the vices, that wait on suddenly acquired wealth. If the stories we have from the gold regions be but half true, America is destined to become—is become already—the richest country in the world. All that ingenuity can invent or art supply, as handmaids to luxury, to effeminacy, to ostentation, will be sent hither from all parts of the world. Hither will flock all who seek a subsistence by ministering to the caprices and the excesses of the rich.

Inordinate wealth will beget idleness, and in the soil of idleness every folly and vice flourishes; inordinate wealth will set men above public opinion, and take off a powerful restraint on human conduct. This vast and sudden addition to the wealth of the nation cannot be otherwise than followed by a decay of virtue and a corruption of morals.

It is well, perhaps, that the gold diggers have pounced in such prodigious numbers upon the mines, and if they are capable of exhaustion, will exhaust them speedily. We agree with Col. Benton in his late speech on this question, that every opportunity should be allowed them for this purpose.

SHAKERISM AND THE SHAKERS.

Several petitions being presented, originating from seceders from the societies in Canterbury and Enfield, charging them with gross fanaticism, cruelty and immorality, and entreating the interference of the State, a public hearing was granted to the parties, which was continued from evening to evening for nearly or quite a week, the Hall of Representatives being thrown open, and crowded both on the floor and in the galleries to its utmost capacity. The examination of witnesses was continued to a late hour, sometimes not closing till about 11 o'clock. General Franklin Pierce appeared in behalf of the Shakers, and Mr. Wells, late Attorney General, for petitioners. If the witnesses were deserving credence, (and some of them were unquestionably conscientious and veracious,) then the highest pretensions of mother Anne Lee to inspiration and the indwelling deity, and the silliest superstitions and fooleries practiced under her immediate eye, and by her early followers, have lost none of their power or prevelance in "The Sanctified and Anointed Ones" who claim to be her successors. Some of the details astonished by their impiety, and others disgusted by their gross indelicacy. Some things modest witnesses declined stating before a promiscuous audience, and other things a promiscuous audience blushed to hear stated. We confess on our part, with all our acquaintence with many of the leaders in these societies, and our grateful recollections of the many civilities we have received at their hands, and the pleasure we have often taken in walking over their beautiful grounds and gardens, and witnessing the neatness and finished workmanship of the numerous articles of utility manufactured in these establishments, we turned from the recitals in sorrow and sickness of heart. How can these establishments exist in an age of civilization and light, when they are only befitting the darkest and most ascetic age of the world? Fanaticism laid their foundation, and fanaticism and misfortune continue to fill them.

No attempt was made to interfere with the religious convictions of the Shakers, however erroneous and mischievous they might be. The voice of the age and of the country is, He that is foolish let him be foolish still. Every man has a right to his follies, be they religious or otherwise, in the exercise and enjoyment of which he should receive no molestation. But there are women and children, who deeply suffer from the Shaker doctrines and discipline, around whom the law should throw the arm of its protection. Husbands and fathers upon entering the Shaker societies may transfer all their property to these establishments, leaving their wives and children, if unwilling to accompany them to the tombs of the living, to a state of destitution and suffering, while the children, if the parents take them along with them, are trained up in such a discipline as to be kept in gross ignorance of the world beyond their own enclosures, and disqualified for the ordinary business of life, should they be disposed to obey the impulse of nature, and return again to society. The committee on the Judiciary, after a patient hearing of the witnesses on each side, and the arguments of their able and eloquent counsel, reported a bill for the better protection of married women, and children, depriving a man of his estate upon entering a Shaker establishment, and giving it to his wife, if she refuses to join it, and to his children if she does, and forbidding the binding of their children to the Shakers, unless with the approbation of the Judge of Probate; providing, however, that upon returning to the world from the Shaker establishments, a man may be restored to his property and civil rights. The bill passed the House by a very large majority, but was defeated in the Senate. The ground taken by the Judiciary Committee is altogether defensible and just: for admitting the right of an individual to worship God according to the Shaker discipline and doctrine, nothing can be more unjust than giving him the power to inflict all earthly suffering upon those helpless and dependent ones he had pledged himself in all sacred vows to defend and support, unless they consent to adopt his whims and accompany him to his sepulchre. Let him enter it, if he will, and tenant it to his heart's content, if he judges this to be the way to please God and save his soul: but let him not be clothed with the despotic power to drag others into its dreary mansion along with him.

The only Shaker Societies in the State are at Canterbury and Enfield, where they have neat and beautiful villages, each containing about 300 members. Their industry and economy are proverbial, under which they cannot fail of thrift and accumulation. The addition to their members, so far as we can judge, are mainly from two classes: the poor who are in search of bread and shelter, and the fanatical, who desire a place for the exercise of "the largest liberty." Great numbers of Millerites have turned in to swell the ranks, who out-Shake the Shakers themselves in foolish conceits and doings, and in the noise, and confusion, and disorder, almost put Beelzebub to shame for his inferior enactings. It would be no wonder if in this case he cast out himself, and the Shakers return to common sense. [N. H. Observer.

ADVICE TO YOUNG CANDIDATES.

The following which was written by an Orthodox minister of Illinois to an editorial friend, will probably apply to more than one denomination. We commend especially its closing remarks.

Sometimes we fear such representations of the liberality of our western people may determine some ministers to come here, who could be thus determined by no other considerations. There are a great many young ministers who linger about New England, because they cannot nerve up their tender souls to the fortitude and self-sacrifice required in western missions. A letter from a very intelligent layman in the vicinity of an eastern theological seminary has the following paragraph:—

"You ask what are our late graduates doing? Sure enough, what are they! Here is X——crying for a place to settle, but he can't go West. There is a lion in the way, or rather a betrothed in the way. Y——is here, he can't go West (though partly educated at the West.) I believe Z——has at length got out into your region, somewhere. I do wish the young men would start off.

Don't start all at once, brethren, when you hear of western churches giving a minister, (three months in the pastorate,) $200 at a donation visit, and raising $10,000 for a professorship in a college. If you come here inquiring for such places, you will be certain not to find them. If you write to our pastors inquiring about churches in St Louis, and Quincy, and Galena, and Chicago, and Milwaukie, they will probably give you such answers as will be very discouraging to gentlemen of your ideas of ministerial aggrandizement. It is literally true here, that the young preacher who would save his life, must lose it. Western christians will not magnify you, until you magnify your office by sacrificing your vanity and love of comfort in order that you may by all means do good. There is not a man here worth $50 who has not made sacrifices to get it, and you must make sacrifices before he will give you half. If the spirit of a man is in you, and you can endure something among a race of much enduring men, perhaps you may enjoy a church in the West one of these days, richer and more generous than your abilities would have introduced you to in the East. But not, if you come here seeking first their riches and generosity. At any rate, not till they have broken you down, and broken you in a little by burdens and self-denials, your easy-cushioned brethren in eastern cities have never been imaginative enough to conceive of.

FUNERAL OF MR. HALE. The remains of the late senior editor of the Journal of Commerce were yesterday deposited in Greenwood Cemetery. The Journal says:

At 12 o'clock, noon, the invited friends and relatives of the deceased convened at his late residence in Murray street, where an appropriate prayer was offered by Rev. Mr. Thompson, pastor of the Tabernacle church, of which Mr. Hale was a member. A procession was then formed, and moved on foot from the house to the Tabernacle. At the Tabernacle, which was nearly filled with spectators and friends, numbering, probably, 1500 or upward, the services were introduced with a few impressive remarks by the pastor, after which, prayer was offered by Rev. Dr. Patton. The hymn commencing "Friend after friend departs," was then sung by the choir, and select passages of Scripture were read by the pastor. Next, a thrilling address was made by Rev. Henry W. Beecher, of Brooklyn, in which he alluded to the religious character of the deceased, his eminent usefulness, and his peaceful exit.

To those who had access to the secret chambers of his soul it was manifest, said the speaker, that Mr. Hale's highest interest was above. He (Mr. Beecher) had seen the tears trickle down his naturally stern features, on hearing some new triumph of the Redeemer's Kingdom. His heart was tender on such subjects, and his hand was ever open to promote the cause he loved. When death approached he was not appalled, but "trusting in Jesus," (to use his own expression) he bade the message welcome. When such men die, the speaker could not mourn, but must exult and triumph. They had accomplished the great object of life, and were now free from its temptations and infirmities. Of all the persons in that house, he (pointing to the corpse beneath the pulpit,) is the wisest, the happiest and the holiest.

[We add the following from the Independent.]

Mr. Hale was a native of Lisbon, Conn. His father was for several years pastor of the church in that town, and his mother was one of the Austin family, so well known in Massachusetts and Connecticut. While residing in Boston, Mr. H. made a public profession of religion by uniting with the Park-street church, under the ministry of Rev. Dr. Griffin, of whom he used to say that his sermons often sent him home trembling to his room. He was one of the colony from the Park-street church which constituted the Essex-street church.

Mr. Hale was connected successively with several Presbyterian churches in New York, and was a member of that worshipping in the Broadway Tabernacle at the time of its dissolution, in 1840; when, having purchased the building, he united with about seventy others in organizing a new church, upon the pattern of the primitive churches and the churches of the New England fathers, which church occupied the house, under a lease from Mr Hale, till 1845, when it (or rather the Ecclesiastical Society associated with it) came, according to agreement, into full possession of the property, by paying Mr. Hale what it had cost him, *less* the net income from public lettings. The organization of the *Broadway Tabernacle Church* was the beginning of the present series of vigorous and successful Congregational movements in New York and Brooklyn. In every subsequent enterprise of this series Mr. Hale was either a leader or an efficient co-operator.

He was the first subscriber toward the erection of the Church of the Pilgrims, Brooklyn, (having given $2,000.) He was one of three who purchased the building occupied by the Plymouth Church (Rev. Mr. Beecher's) in the same city. He contributed largely for the erection of a new house of worship for the 2d Congregational Church, (Rev. Mr. Sprague's); also, we believe, to the Clinton Avenue Congregational Church, (Rev. Dr. Lansing's.) He was one of the original subscribers to the purchase of a lot for the Bedford Avenue Church, now erecting. He subscribed $2,000 to the Church of the Puritans, (Rev. Dr. Cheever's,) and gave several hundred dollars each to the Chrystie-street and the Eastern Congregational Churches in this city. He assisted numerous other feeble and dependent churches in this vicinity and in various parts of the country, and often relieved the wants of ministers by loans of money without interest, or by liberal donations. He supported at one time three missionaries at the West, from his own purse.

Mr. Hale felt a deep interest in the proposed establishment of a religious newspaper upon the principles of *The Independent*; and just before his illness he had agreed to contribute largely to the capital of the enterprise, and to become the business partner in it.

He was a man of strict *integrity*. Every one who knew Mr. Hale, knew that he was an honest man. He always said just what he meant and felt; this made him a sincere and faithful friend.

He was a man of great *benevolence*. Many have inferred from the largeness of his charities that he was a man of great wealth. But such was not the fact, at least according to the New York standard of wealth. He might have been a rich man if he had used the Tabernacle for his own profit, or if he had reserved to his own use the tens of thousands which he expended in doing good. Of late years he was in receipt of a large income from the *Journal of Commerce*, which he and his efficient partner, Mr. Hallock, had raised to a high state of prosperity. But Mr. Hale gave away his money so freely, that his expenditures were often in advance of his receipts, and he used to say that he should think it sinful to suffer $100,000 to accumulate in his hands. He thought little of that benevolence which gives away money only when death will not suffer it to be retained. He wished to do good while he *lived*, while he could follow his charities with his prayers, and see and enjoy their fruits; and he sometimes stinted himself for the sake of carrying out a plan of benevolence. He was a cheerful as well as a liberal giver. His example in this respect is worthy of imitation.

It was in the year 1824, that we first saw the tall, venerable form of the distinguished individual mentioned below, at that time the governor of New Hampshire. His death lessens the number of the more advanced in years whom it has been a privilege to regard with veneration and esteem. We have taken the following notice of him in an abridged form, from the "Congregational Journal." It will be perused with interest even by those who may not have known or heard of the person commemorated. The *catholic spirit* of Gov. Morril, along with his *Hopkinsianism*, especially in later life, we have seen and experienced very often in that connection, in other instances.

DEATH OF EX-GOV. MORRIL.

HON. DAVID LAWRENCE MORRIL, formerly Governor of this State, died at his residence in this town, on Sunday morning last, at 6 o'clock. He was attacked by paralysis ten days before in the midst of the full enjoyment of health; but such was his age and the force of the attack, as to forbid from the first the hope of recovery, much as it might be desired and sought.

Gov. Morril was born in Epping, June 10th, 1772, and consequently had attained to 77 years. In boyhood he and Gen. Cass attended the same district school, both being born in the same neighborhood, though in different towns; afterwards he pursued his education at Phillips Academy in Exeter. Having qualified himself for the practice of medicine, he established himself in Epsom, where and in other places he attained an honorable standing in his profession. While engaged in a large practice, he became interested in religion; and resolved to abandon his profession, he at once directed his attention to theological reading; and repairing to the house of Rev. Jesse Remington of Candia, completed his studies under his direction. In 1820 he was ordained the minister of the Presbyterian-Congregational Society in Goffstown, from which he was dismissed at his own request in consequence of ill-health in 1811. While he was in the ministry he devoted himself to its duties with his characteristic energy and whole-heartedness, and the first revival in the town occurred under his labors.

Upon resigning his pastoral charge he resumed the practice of medicine, and was introduced into political life first as a member of the House of Representatives, of which he was chosen Speaker, and then as a Senator in Congress, to which he was elected in 1817 for the term of six years. Upon the expiration of that period he was elected to the State Senate, of which he was chosen President, and for the years 1824, '25, and '26, he was successively chosen Governor of the State. In the year 1831, he took up his residence in this town, and retired to private life.

The honorary degree of Doctor of Medicine was conferred upon him by Dartmouth College, and that of Doctor of Laws by the University of Vermont. At different periods he was President of the New-Hampshire Missionary Society and of the American Doctrinal Tract Society, and a Vice President of the American Bible Society, the American Home Missionary Society, and the American Sunday School Union, besides being connected as a member or officer with most of the benevolent and religious institutions of the State and country. During his ministry and since, he published a number of sermons, addresses, orations, and theological essays.

Though he had not ceased to take an interest in public affairs, and kept up an acquaintance with the great movements of the times, the last years of his life were almost exclusively devoted to private communion with God and the social duties of religion. Naturally of an independent, not to say a haughty spirit, it was pleasant to see it give way to a childish meekness and condescension; and while he attached undiminished importance to his own strong orthodoxy, his charity was more extended, and loved to take in its embrace all who bore the image of Christ.—When the fatal stroke came, suddenly like the lightning as it was, it did not come by surprise; as soon as nature rallied and reason returned, he was as calm and cheerful as at any day of his life; nor did the prospect of death without a moment's notice awaken the least fear, or for a moment disturb his serenity.

He had been accustomed in his preaching, conversation, and writings, to enforce the sterner points of orthodoxy, having early embraced the system of Dr. Emmons, so much so that it might be thought he regarded a belief in his peculiar views as essential to christian character. He was asked whether, with all his attachment to his own doctrinal opinions, he loved others to his own doctrinal opinions, he loved others who dissented from them. He replied that he who loved all who bore the image of Christ, who-loved all who bore the image of Christ, whoever they might be. And it was the greatest wonder with him that any other should be made the test of christian communion. His last words bore an audible, coherent, and beautiful prayer up to heaven, when his reason suddenly and finally failed him, and soon death completed his work.

"ABBA—FATHER"

In the great inquiry, how we shall most acceptably, and most successfully fulfil our vocation as Christians, it deserves consideration, whether we should not seek for clearer evidences of our adoption. Do we think of all that is implied in being "sons of God!" What would not a rational and Scriptural assurance of our membership in God's spiritual, redeemed family do for us! Filial love! What like this would ensure intimate and endeared communion with the Father of our spirits! Childlike confidence! What is there so trustful! so patient under delays! so meek under disappointments! so resigned under chastisements! What like this can sustain the felt and abiding conviction that God is equally good, when he gives and when he withholds—that he can assign our lot, and order the circumstances of our being, with infinitely more wisdom than ourselves!

What guaranty of faithful obedience and active zeal in every good work, can be named which will bear any comparison with it? To serve God, because we see him worthy of service—because we love him—because we feel our obligations to him, as the giver of every blessing enjoyed—because we love his service above all things; what, like such motives, can prompt to effort! What besides can so strongly and so constantly bind us to duty, or make the most self denying duties a pleasure!

With duty and enjoyment thus conjoined and inseparable, what might not be expected from Christian effort; with what steady energy would the children of God be carried forward towards man's "chief end," which is to glorify God on earth, and enjoy his presence and approbation forever in heaven. The human breast, into which the Spirit of God's Son has thus been sent down, crying, Abba Father,—would sooner feel like asking of God some additional service, than asking for a reward. And yet, how rich a reward. The labor is many times compensated during its progress, by the heartfelt satisfaction which is experienced in performing something to please God; while, in reversion, there is a far more exceeding and an eternal weight of glory.

The thought, too, that one and another, and another still, is born into this family, becomes a brother or a sister in the household of God, by his instrumentality, compensates a thousand fold, for every prayer he offers, every expostulation he urges, every labor he performs, every self-denial he encounters. It is of the nature of the Christian pilgrim, to rejoice when others are made partakers of his hope; in this he resembles the angels in heaven. And if the conversion of a sinner from the error of his way, while it saves a soul from death, and hides a multitude of sins, also opens a spring of happiness in every Christian heart, and swells the tide of enjoyment in heaven, the work of reclaiming men from sin is a benevolent work, in every aspect in which it can be contemplated.

Why will not professed Christians enter upon it and prosecute it, not as impelled by a painful necessity, or driven by the lash, or constrained by fear, but with a cheerful spontaneity, as their chosen employment, because like their Master, they delight to do the will of God, who said, "My meat is to do the will of Him who sent me, and to finish his work." If such a spirit were to become general in the churches, it would be an indication full of hope and fraught with blessings to the world. A larger infusion of this filial spirit would secure a better and more useful performance of what they do attempt, as well as enlarge and multiply their exertions. [Christian Mirror.

THE MINISTRATION OF DEPARTED SPIRITS IN THIS WORLD.

BY MRS. H. B. STOWE.

It is a beautiful belief,
That ever round our head
Are hovering on viewless wings
The spirits of the dead.

While every year is taking one and another from the ranks of life or usefulness, or the charmed circle of friendship and love, it is soothing to remember that the spiritual world is gaining in riches, through the poverty of this.

In early life, with our friends all around us—hearing their voices, cheered by their smile—death and the spiritual world are to us remote, misty and fabulous; but as we advance in our journey, and voice after voice is hushed, and form after form vanishes from our side, and our shadow falls almost solitary on the hill-side of life, the soul, by a necessity of its being, tends to the unseen and spiritual, and pursues in another life those it seeks in vain in this. For with every friend that d

thus burning for the work, and commit it to those bright abstract spirits, whose knowledge and experience are comparatively so distant and so cold!

"It is strangely in confirmation of this idea, that in the transfiguration scene, which seems to have been intended purposely to give the disciples a glimpse of the glorified state of their Master, we find him attended by two spirits of earth, Moses and Elias, "which appeared with him in glory, and spake of his death which he should accomplish at Jerusalem."

It appears that these so long departed ones were still mingling in deep sympathy with the tide of human affairs, not only aware of the present, but also informed as to the future.

In coincidence with this idea, are all those passages which speak of the redeemed of earth as being closely and indissolubly identified with Christ, members of his body, of his flesh and his bones. It is not to be supposed that those united to Jesus above all others, by so vivid a sympathy and community of interests, are left out as instruments, in that great work of human regeneration which so engrosses him; and when we hear Christians, spoken of as kings and priests unto God, as those who shall judge angels, we see it more than intimated that they are to be the partners and actors in that great work of spiritual regeneration, of which Jesus is the head.

What then! May we look among the band of ministering spirits for our own departed ones! Whom would God be more likely to send us! Have we in heaven a friend who knew us to the heart's core, a friend to whom we have unfolded our soul in its most secret recesses—to whom we have confessed our weaknesses and deplored our griefs!—if we are to have a ministering spirit, who better adapted!

Have we not memories which correspond to such a belief? When our soul has been cast down, has never an invisible voice whispered, "There is lifting up!" Have not gales and breezes of sweet and healing thought been wafted over us, as if an angel had shaken from his wings the odors of paradise!

Why do the children of the pious mother, whose grave has scarce grown green and smooth by years, seem often to walk through perils and dangers fearful and imminent as the crossing Mohammed's fiery gulf on the edge of a drawn sword, yet walk unhurt! Ah! could we see that glorious form! that face where the angel conceals not the mother—our question would be answered.

It may be possible that a friend is sometimes taken because the Divine One sees that their ministry can act upon us more powerfully from the unseen world, than amid the infirmities of mortal intercourse.

Here, the soul, distracted and hemmed in by human events and by bodily infirmities, often scarce knows itself, and makes no impression on others correspondent to its desires. The mother would fain electrify the heart of her child, she yearns and burns in vain to make her soul effective on its soul, and to inspire it with a spiritual and holy life; but all her own weaknesses, faults and mortal cares, cramp and confine her, until death breaks all fetters—and then first truly alive, risen, purified and at rest, she may do calmly, sweetly and certainly, what, amid the tempest and tossings of life, she labored painfully and fitfully.

The year just passed, like all other years, has taken from a thousand circles the sainted, the just and the beloved—there are spots in a thousand grave-yards, which have become this year dearer than all the living world; but in the loneliness of sorrow, how cheering to think that our lost ones are not wholly gone from us. They still may move about in our homes, shedding around them an atmosphere of purity and peace, promptings of good, and reproofs of evil: we are compassed about with a cloud of witnesses, whose hearts throb in sympathy with every effort and struggle, and who thrill with joy at every success. How should this thought check and rebuke every worldly feeling and unworthy purpose, and enshrine us, in the midst of a forgetful and unspiritual world, with an atmosphere of heavenly peace. They have overcome—have risen—are crowned, glorified—but still they remain to us, our assistants, our comforters, and in every hour of darkness their voice speaks to us: "So we grieved, so we struggled, so we fainted, so we doubted—but we have overcome, we have obtained, we have seen and found all true, and in our heaven behold the certainty of thy own." N. Y. Evan.

Elder Benjamin Taylor. We see in the Palladium, we think for the first time, a notice of the death of this good man, which occurred on Sunday, the 2nd of September last, in Michigan. He was for a short time pastor of the Pautucket St. (Christian) Church, in Providence, R. I. and for about seven years, of the Bethel Church in the same city. To this last enterprize he gave all his soul and strength, and to him its establishment and success were greatly indebted.—When through aid we believe chiefly contributed by the Unitarians of Providence, he saw the enterprize free from debt, while his own health meantime was fast failing, he remarked, "I have nothing more to do but to visit my children and die." A kind Providence gratified this wish of his heart. He rests from his labors.—He was a minister of Christ well endowed for his office by nature and by grace; a man of faith and prayer and devotedness; intelligent, versed in the Scriptures, sincere, catholic, conciliatory, upright, meek, patient, courageous, who belonged less to his "Connexion" than to the Church Universal. Such men as Elder Taylor we love and respect, and cherish their memory with affection, and hope to be permitted to greet and unite with them in the heavenly world.

Death of Distinguished Men. *Charles Heath*, the line engraver, and publisher of the Book of Beauty, and various other splendid Annuals, died Dec. 18th, in his 63th year. He was the son of James Heath eminent in the same art and a son also succeeds him.

Sir John Barrow has also deceased. He was born June 19th, 1764. He was the author of various works—particularly the voyages of Discovery in the Arctic Regions.

Prof. Oliver Shaw, of Providence. The funeral obsequies of Prof. Oliver Shaw, says the N. Y. Recorder, were observed on Monday afternoon Jan. 8 at the Pine street Baptist Church. Rev. James N. Granger conducted the solemn service. The meeting house was crowded with mourning relatives and friends, anxious to render the last tribute of respect and affection to the dear departed. Of Prof. Shaw, who has attained such high distinction both in this country and in Europe as a composer of sacred music, there will doubtless be given to the world an interesting and extended memoir. Mr. Granger, in his admirable discourse, delineated with great power and skill, the more prominent points in Prof. Shaw's character, both as a Christian and a composer, and drew from the beautiful portrait which he so graphically sketched, several valuable lessons of heavenly wisdom. The remains were followed to the tomb by several hundred citizens, accompanied by the Brass Band, which performed appropriate selections from Prof. Shaw's admired compositions.

Among them was the last piece of his own published composition, a beautiful and touching duet, words by Montgomery, entitled,—

"Home of My Soul."

"My father's house on high,
Home of my soul how dear!
At times to faith's foreseeing eye
The golden gates appear.

There at morn and even,
At noon and midnight hour,
The choral harmonies of heaven
Seraphic music pour.

O then my spirit faints
To reach the land I love,
The bright inheritance of saints,
My glorious home above."

CHRISTIAN REGISTER

BOSTON, SATURDAY, FEB. 10, 1849.

LETTER TO PRESIDENT WAYLAND.

No. I.

To Rev. Francis Wayland D.D.,
President of Brown University:

Dear Sir,—

In choosing this form of public address, I trust I shall make myself liable to no charge of flagrant departure from propriety, or of taking too much liberty with one of your elevated standing, if the occasion shall be seen to be rightly connected with your name; if the matter shall be worthy of attention; if the manner shall be courteous and respectful; if the ends of truth may seem to the writer to be better reached in the way proposed.

My object is to bring the attention of the Christian public to an important statement made by you concerning the *nature of Faith*; to show that this is a broad, comprehensive ground of Christian union, including even Unitarians. This will be the subject of my first letter. With one letter more I shall close, in which I shall endeavor to demonstrate that your statement of the nature of Faith has important bearings on other points on which you and orthodox Christians differ from Unitarians; that it has no logical connection with these points, but is inconsistent with, and subversive of them; that it and the common notion of justification by faith—a notion which you, my dear sir, also maintain in your sermons—cannot both stand. Nothing will shield me from the charge of presumption, or at least of folly, if I shall fail to show some ground for what I here affirm; some adequate reason for calling the public attention and your own in this somewhat unusual manner.

Your recent valuable collection of "University Sermons" contains the statement to which I refer, to which you yourself attach the highest importance, and with which I most heartily concur. It has been for years the leading view which I have taken; one which, when quoted, I am sure would be recognized both by those who listened to my earlier, and those who have heard my later preaching. I have occasionally seen glimpses of it in writers of evangelical and orthodox reputation, but they are rare, nor are they presented in any full, conspicuous form.—As stated by yourself in that clear, analytical, thorough manner for which you are so justly distinguished, the view is as follows:

"I think it must be evident, on inspection, that faith can be no one external act. For the acts by which it is exemplified are as diverse as any of which we can possibly conceive. The faith of the Scriptures must then be some *temper of mind pervading all these acts*, which distinguishes them from other acts of the same external character; a temper of mind of a nature sufficiently comprehensive to embrace them all, how diverse soever they may appear outwardly; and which shall render them all, under all these various external circumstances, acceptable to God. It becomes us to inquire, What is this temper of mind? To this question, let us, in the next place, then, direct our inquiries.

In order to illustrate this subject, allow me to call your attention to the fact, that all the social relations existing among men give occasion to the exercise of various and dissimilar affections. The relation of parent and child renders imperative, on the one part, the feeling of affectionate guardianship, and, on the other, of filial love and obedience. The relation of brethren of one family imposes upon every member the duty of mutual aid, forbearance, and sympathy, and the universal feeling from which such acts proceed. The magistrate is bound to protect the citizen in the exercise of his rights; the citizen to obey the magistrate in the performance of his duty. And, in general, the tempers of mind, emanating from these relations, spontaneously arise in our bosoms as a part of our common nature.

Take, for instance, the filial relation. Every one knows that the child is bound to love, reverence, and obey its parent. We cannot conceive of the character of a parent worthy of the name, without feeling that these affections are his rightful due. We, on the other hand, ascribe to a child who displays them in an eminent degree, a high attainment in virtue. Were filial obedience the controlling motive in the bosom of a child, we perceive that all his acts, of what kind soever, would be pleasing to his parent, considered simply as a parent. Whether they were important or unimportant, wise or unwise; whether they had reference to his own happiness, or the happiness of others; if they were done from simple, unaffected filial love, the parent could not but look upon them with respect, and, in some important sense, with approbation.

Now, God stands to us in the relation of a heavenly Parent, the Creator and Preserver of all, endowed with every moral excellence of which we can conceive. His parental character demands from us the temper of filial obedience, or the obedience of love; while every one of his attributes demands from us some especial form of moral affection. It is manifest that he being such as he is, and we being such as we are, it becomes us, from choice, to regulate our entire conduct by his most blessed will. And, besides this, the veracity of God demands that we repose the most implicit confidence in his promises. The goodness of God should awaken within us unceasing gratitude. The justice of God should create within us unwavering trust in the success of virtue. The holiness of God should fill us with profound veneration, and an earnest desire to be transformed into his image. All these, and various other moral affections, are manifestly incumbent upon us as the children of our Father who is in heaven, who has formed us in his likeness, and who designs that we should be made partakers of his moral nature. They may all be appropriately comprehended under the simple temper of filial love; for of this affection they are all the different manifestations. It is this affection, or temper of mind, which I suppose the Scriptures to designate under the term *faith*. * * Faith is the exercise of filial love, successfully resisting the pressure of things present, sensual, and unholy. It is acting as God would have us, not when all things incite us to obedience, but when all things around us incite us to sin. It is the temper of mind which thus gives to things unseen their appropriate mastery over things seen; it is the overcoming of the world by the power of holy trust in God; reliance upon his perfections, when every dictate of human wisdom would lead us to distrust him.

If we review the illustrations of the victories of faith presented in the eleventh of Hebrews, I think that we shall find them all to be pervaded by this element. * * In these, and all the other instances of triumphant faith, you will ever observe the same element. It is the temper of filial love, confidence, and obedience, triumphing over the counteracting influences arising from our present state of ignorance and sin, whether they proceed from the passions that agitate us within, or the trials that disturb us from without. * * * * * * * *

The view of faith which I have here taken is beautifully illustrated by an anecdote from Cecil's Remains. His little daughter was one day playing with some beads, which delighted her wonderfully. He told her to throw them into the fire. "The tears," said he, "started into her eyes." * * "Well, my dear, do as you please; but you know I never told you to do any thing which I did not think would be good for you." She looked at me a few moments longer, and then, summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. "Well," said I, "there let them lie; you shall hear more about them another time; but say no more about them now." Some days after, I bought her a box of larger beads and toys of the same kind. When I returned home, I opened the treasure, and set it before her. She burst into tears with ecstacy. "Those, my child," said I, "are yours, because you believed me, when I told you it would be better for you to throw those two or three paltry beads into the fire. Now, that has brought you this treasure. But now, my dear, remember, as long as you live, what faith is." I know of nothing that could more clearly illustrate my idea of faith than this beautiful incident.* * It was when the spirit of filial love overcame every other impulse, and enabled her to act in view of things unseen, that her faith revealed itself. To act towards God, in any case, as she acted towards her father, is faith.

God has taught us in the Scriptures that when a sinner cherishes this disposition towards him, he pardons his sins, and receives him into the number of his children. It must, however, be a feeling which pervades his whole nature, and overcomes every opposing impulse. It is the temper of universal filial obedience.* * Such, then, is the nature of faith. It is, as we immediately perceive, the essential element of piety. It at once places our moral nature in harmony with the moral character of God; and thus triumphs over the impulses to evil arising from our present probationary and sinful state. And yet more: as it is a temper which places us in harmony with every attribute of the divine nature that has been revealed to us, it may exist under every form of dispensation, and with every degree of spiritual illumination. The patriarch Abraham is held forth for our imitation as the model of a faithful man, although his knowledge of the way of salvation must have been obscure, and his knowledge of perceptive duty comparatively imperfect. As, in subsequent ages, God revealed his character and his will more clearly, the same disposition manifested itself in devout submission to all the requirements of the Mosaic ritual. It is the principle of correspondence in the creature with the moral nature of the Creator; and it is unfolded more and more perfectly with every new revelation which God makes of himself to us, the humble dwellers upon his footstool."

I have said that but few writers of evangelical and orthodox reputation present this view which is here so largely developed by yourself. One of them is President Appleton—a name for which I have deep reverence, though known to me only through his memoir and works. Says this distinguished divine, "Faith is holiness, or, what is the same thing, true virtue." It is "the Christian temper existing in the heart." Surely this is the view of the Bible. How shall its oversight be accounted for? I think, from the fact that other views have crowded in and shut it out. And yet it seems to me, that the mind which once gains it clearly can never lose it, never be willing to lose it. If it could be once really spread out before the Church, for her consideration, as I hope your name will be the means of spreading it out, it must form the prominent article in the Confession of the Church, as it cannot fail to become first in the heart.

I find however this same great view of Faith dwelt on by Channing, by Ware, by all the leading spiritual writers connected with what has been called Liberal Christianity. I believe it to be approved and received by Liberal Christians generally. I have not a doubt that all will respond to your statement of Faith as truly as I do myself. But I am touching a delicate point—not for one, I well know, of your firmness. But I remember the odium brought upon an eminent Orthodox clergyman of a neighboring State, who was so unlucky as to present views on Christian Nurture to which Unitarians could respond, and in which indeed they recognized certain great truths familiar to themselves. I know the strong repugnance which some Orthodox men have, against entertaining thoughts kindred to any in the minds of Unitarians; men who, in the language of the writer just alluded to, "would probably renounce their own faith at once if they saw a Unitarian even so much as meditating an assent to it." Why should any be so foolish? Why, if there are great principles dear to orthodox Christians, and Unitarians also can heartily accept them or respond to them,—why should not the former rejoice? Why not stand here, and hope to be better united still?—An apostle could rejoice even if in pretense Christ was preached—why should not those who profess more scrupulously and closely to follow him, rejoice especially if in any sincerity of heart Christ be preached, though inadequately! I look to this broad platform which you have raised—I have been long accustomed to look to it—and have seemed to see that it was broad, strong and high enough for Christians of every name who give evidence or furnish hope in the temper and life that they really accept these views. If we are agreed so far; if my heart and the hearts of my brethren in the denomination to which I am attached, throb in sympathy with the views you have here expressed; if the vital spiritual current is moved from the same depths and purified by the same spiritual breath with yours, are we not truly one body? Are we not one, notwithstanding differences on other points? I do believe, my dear sir, that you have reached a ground of union deeper and more durable than any that has yet been reached—may all Christians discern and welcome and strive to gain it.

From your remark that "as faith is a temper which places us in harmony with every attribute of the divine nature that has been revealed to us, it may exist with every degree of spiritual illumination," do I mistake in supposing that your own charity can include as the children of God, even Unitarians who entertain this filial temper? I should suppose this, indeed, from one of your breadth and comprehension of views, from which I never knew charity to be separated. But I am gratified to find such a declaration publicly from your pen as that which I have just quoted.

Proceeding from this primary view, you come to statements of other doctrines, in which, interpreting the language in the popular orthodox form, Unitarians will differ from you. You say, in passing to them, as follows:—

"Hence we see at once in what manner the manifestation of faith must be affected by the wonderful truths of the new dispensation. It must transform the soul into practical conformity to the truth which God has revealed concerning his son."

True. But the mind can accept it only as it sees it is revealed. If I see not Christ there revealed as you yourself see him, shall I therefore be excluded from your charity? Shall my reception of Christ as having satisfied the law in my own stead, be made a *test* of the *genuineness* of my filial faith! Shall it, if I really cannot see that Christ did make the alleged satisfaction? Some indeed, distinguished neither for breadth, nor spirituality, have not hesitated to hold up such a test. But I think I should do injustice to your charity and good sense, to your large and comprehensive mind and spirit, to suppose you could follow their example.

With feelings allied to filial Christian regard,
I am, very respectfully and truly,
Yours,
NATHANIEL S. FOLSOM.

STATE LUNATIC HOSPITAL AT WORCESTER.

We have received a copy of the 16th Annual Report of the Trustees of this Institution, together with the 6th of the Superintendent.

The year commenced with 394 patients in the Hospital. During the year, 261 were admitted, making 655 who enjoyed the benefits of the Hospital in the course of the year. The largest number at any one time was 428; smallest, 388: average 404. The number of foreigners admitted in 1848, was 150. There is a large increase from this quarter, and most of these are dependant on the bounty of the Commonwealth.

There have been 136 cases of recovery—than which only one year previous has shown a larger number. Of 108 other cases discharged, 32 were improved; 48 incurable and harmless; 2 incurable and dangerous; and there were 30 deaths. Number of inmates Dec. 1, 409.

The whole number admitted since the opening of the Hospital is 3084. Of these there have been discharged recovered 1433; improved 416.

Table 9, in the Report of Dr. Chandler the Superintendent, shows the causes of insanity as follows:

Causes and Predisposition to Insanity.

	1848.	Previously.
Ill Health	47	390
Intemperance	12	322
Domestic Affliction	24	266
Religion	2	223
Masturbation	5	161
Property	6	152
Disappointed Affection	2	77
Disappointed Ambition	2	34
Epilepsy	7	67
Puerperal	9	80
Wounds on the Head	5	31
Hard Labor	7	13
Jealousy	0	13
Fright	3	17
Palsy	3	26
Periodical Cases	50	579
Hereditary	74	691
Homicidal	22	35
Have committed Suicide	0	16
Cases arising from Physical Causes	105	1103
Cases arising from Moral Causes	47	808

He also further remarks:

"The causes of insanity are usually divided into moral and physical. But they are usually complicated. Both a physical and a moral cause are combined to produce the result. In most cases, the general health has been suffering, and the system had become susceptible to slight impressions, and then some moral cause, as some severe domestic calamity, would easily disturb and derange the reasoning powers. Such, or similar, are the accounts given us by their friends in almost every case. Intemperance has directly produced a large per cent. of the cases of insanity. The continued use of alcoholic drinks produces functional and soon organic disease of the brain itself, which is almost certainly incurable. The symptoms of this form of insanity are somewhat peculiar,—a confused mind, a horrid apprehension of pending evil, timidity and rashness, and often a homicidal propensity. The term *horrors*, is peculiarly descriptive of these poor sufferers' state of feeling. The direct causes of insanity produced by intemperance, are numerous. Much of the domestic affliction that overwhelms so many families is attributable to this cause. While the head of a family is sinking himself by the indulgence of his besotted appetite to a level with the lowest of his race, hard work, poverty, disgrace, and disappointed ambition become the companions of the wife and children. It would be strange if their reason should not occasionally be crushed under such a great calamity.

Diseases of the nervous system, such as palsy and epilepsy, are apparently becoming more frequent causes of insanity.

Under the table of Ages &c., Dr. C. says:

One boy, less than eight years old, was brought to us the past year. He was taken insane soon after having a fever before he was three years old. His mind has not expanded much. His case is a hopeless one. We thought his habits were improved by a few months' residence under our care. But he will be a troublesome person to manage, for those who may have the care of him. The middle period of life sends us the most patients. A few come to us after they have passed the age allotted to man.

About one half of the cases are married, and half single.

During the year, 15 strong rooms for the more violent female patients, have been completed.

The receipts from State, cities, towns, and individuals have been	$43,052,26
From articles sold	1,354,06
	$44,406.32
The expenditures have been	42.860,05
Excess of receipts over expenditures	$1,546,27

The utmost capacity of the Hospital has been reached, and yet the great majority of the insane, in this State, are not in this nor any other institution. In case the State shall build another Hospital, Dr. C. advises the separation of the sexes—males in one Hospital, females in the other.

With Dr. C's remarks on amusements, religious exercises, and employments, we will conclude our extracts from his valuable Report.

Amusements, Religous Exercises &c.,

Amusements of various kinds have been introduced into all the galleries, to keep active the minds and invigorate the physical systems of the patients. Some, who feel as though they cannot labor, may be induced to take exercise in this way. The in-door plays are chess, cards, backgammon, rolling of a soft ball over our long hall floors, which is much like nine-pins, graces, jumping the rope, &c.; and out-door amusements consist in the game of quoits, base ball, walking in parties, with their attendants, and alone, when the individual has gained our confidence. The double carriage has been devoted entirely to the use of the females. And the male Supervisor has, every pleasant day, carried out some of the feeble male patients in the covered one-horse carriage. It is our intention to have every patient go out into the open air frequently, unless there is some special reason to forbid it.

The Matron's sewing parties have been continued every two weeks. These gatherings are made pleasant by the social meeting together of about sixty patients, with their attendants. After sewing for about two hours, a treat is served around. Sometimes the pianoforte helps to enliven the assembly. The greatest degree of decorum is here observed, as any breach, in this respect, would render it very doubtful whether the offending party would receive another invitation. These parties are anticipated with pleasure by most of the ladies who attend them.—Some of the efforts of these parties go to supply articles for the show-box. We have quite a number of patients who work many curious, fancy, and useful articles, which are sold from this box. Strangers, visiting the Hospital, are often glad to procure some ingenious article, made by some of our inmates, as a memorial of their visit. There has been realized, the past year, from the profits of sales made from this box, one hundred and two dollars and fifty cents.

Some books have been purchased to replenish the library connected with it, and for the use of all the patients. And, as a token of their respect for their Supervisor, who has, for about ten years, been devoted to the best interests of the Institution, the patients and attendants of this society have, at an expense of sixty dollars, procured a portrait of her, by Mr. Osgood of Salem. It was designed that this likeness should be hung up in some suitable place in the Hospital. It is a good painting, and will be a useful ornament to the Hospital, if those who come after her shall be stimulated, by her example, to a more disinterested performance of their duties.

The library contains several hundred volumes of miscellaneous books. It is frequently replenished with interesting works, which its constant and severe usage seems to require. Many of our inmates read with pleasure and profit. Periodicals and newspapers are furnished by some friends.

An evening school has, the past month, been in successful operation. Some fifteen or twenty male patients have attended. It promises to be of some use to those who take part in it.

The religious exercises continue to be one of the most interesting and important means used in the management of this Hospital. The public teaching from the desk on the Sabbath, and the evening services, at half-past eight, have been conducted by the same chaplain, who has so acceptably performed the same service for more than eight years. The Bible class, in the afternoon of each Sabbath, for such as choose to attend, the reading of the Scriptures by all in their own rooms, and social singing parties for the cultivation of sacred music, have been kept up.

Our congregation, on the Sabbath, consists of some two hundred patients, with their attendants, and some strangers from the city. The chapel and Johonnot Hall, thrown into one room, by opening the large folding doors between them, are usually filled with as quiet and attentive an audience as can be found in the Commonwealth. It is now quite rare that our meetings are disturbed by any one. The appearance of the meeting is, in all respects, like that of any orderly congregation in New England, in their own house of worship.

The insane appreciate their religious advantages here. They can discriminate between what is right, unless it is upon the subject of their delusions. They as heartily repent of their transgressions, when made sensible of them, as any rational person. Many have a deep religious feeling, and a strict sense of justice. It is only when their delusions and ungovernable propensities intervene, that their thoughts and actions vary from that of others. Hence reason, example, and persuasion exert over them their appropriate influence, and enable them to walk with more propriety in the paths of rectitude and religion. The judicious application of the precepts of the Gospel consoles the melancholic in his despair, gives hope to the timid, and restrains the rash in his headlong career. There are but few that would not be benefitted by listening to such preaching as the "Sermon on the Mount."

Our inmates have performed as much labor the past year, on the farm, as usual. The garden has looked as well and has yielded as abundantly. The effects of labor on those who work are salutary, unless they over-work, which is not apt to be the case, except in certain recent cases. Physical health is promoted, and mental quietude is increased, by out-door exercise, and some profitable labor is the most agreeable way of taking it. We try to furish our inmates with as much exercise on the farm, and in the garden, as they can be induced to take. It has been, in a few cases, the great means of their recovery.

TEMPORARY HOME FOR THE DESTITUTE.

We have received the second Annual Report of the Board of Managers of this beneficent Institution, from its Secretary, Wm. F. Channing. It may now be considered one of our established charities, wisely and successfully conducted. It is eminently worthy the co-operation of all who sympathize with Him who came to seek and to save the lost. The following is an extract:

The object has so far commended itself to the friends of the Institution, that a subscription has now been obtained, amounting to twelve hundred dollars, for three years, which, with a continuance of the same liberal spirit, will, it is hoped, secure the existence of the Institution for that period with increased means of usefulness.

The number of inmates received at the Home from the 8th of January to the 20th of December, 1848, during the charge of the present Matron, has been 199, or at the rate of 210 annually. [An increase of 47 over the first year.] Of these, 19 were mothers, having charge of infants; 40 adults seeking employment, and 140 children.—Eleven of this number have been received back to the Home from one to four times, where the places to which they were sent proved to be unsuitable. Thirteen of the children under seven years of age have been adopted as own children in very desirable families in the country, and a number of others have been placed in the country, where they earn their clothes and board, and are occasionally heard from or seen by the Matron. Of the 23 children adopted since the commencement of the Institution, several, selected originally on account of superior natural endowments, and improved in their new position, have become ornaments to the families into which they were received.

About two-thirds of the whole number of children, during the past year, have been provided with places, and the remaining third have either returned to their friends, or been transferred elsewhere. All of the adults who were capable have been provided with employment, mostly household work. In addition to the above, several young women have been provided with places by the active attention and kindness of the Matron, without becoming inmates of the Home, or being entered upon its list.

The Managers are much indebted to the Matron, Mrs. E. Garnaut, for the devotion and resource manifested by her in all the departments of the Home, especially where the means, under other circumstances, would have proved inadequate. The thanks of the Managers are also due to the Physicians, Dr. S. Cabot, Jr., and Dr. W. H. Thayer, who have given their services gratuitously to the Institution. There has been no death at the Home during the past year, though cases of sickness have been frequent.

A school has been kept in the Home by Miss Carter, averaging about four hours a day, which has been of value to those children remaining a considerable length of time, and has furnished occupation to all.

Officers for 1849.—President, Henry B. Rogers. Secretary, Wm. F. Channing. Treasurer, Hermon M. Chapin, 13 Long Wharf.

Managers.—Edward Winslow, Thomas J. Bouve, George Higginson, Samuel S. Curtis, J. Amory Davis, Samuel Hall, Jr., Samuel B. Cruft, Phineas E. Gay, John Augustus, Hermon M. Chapin, Luther Parks, Jr., William F. Channing.

Mrs. Samuel May, Mrs. J. Amory Davis, Mrs. Henry B. Rogers, Mrs. John Flint, Mrs. Samuel B. Cruft, Mrs. Luther Parks, Mrs. Otis Everett, Jr., Mrs. James W. Siverett, Mrs. Samuel Hall, Jr., Miss Barbara H. Channing, Miss Martha W. Dickinson, Miss Mary F. Allen.

For the Register.

ADDITIONAL TESTIMONY ON A VEXED QUESTION.

If old men spoke the truth when I was young, the late Rev. Mr. Mellen of Sterling, concerning whom such hard things have been said and written by some of his brother ministers, when he told the "pious matron that the Rev. Mr. Rogers was a very indiscreet man," unquestionably, in that particular at least, gave him his true character. And in the attempts which have been made to show him up as a much greater, and a much better man than he ever was, and as an object of unjust persecution both by ministers and people, it is greatly to be feared that much injustice may have been done to the memory of two other very worthy Clergymen. There probably were circumstances which would go far not only to exculpate Mr. Harrington and Mr. Mellen from blame, but which would actually justify both them and the inhabitants of Leominster in the measures adopted to get rid of such a minister as Mr. Rogers. There were undoubtedly other grounds of dissatisfaction among the people besides those of a doctrinal character that were submitted to the Ecclesiastical Council. "He was an obstinate, indiscreet, bad tempered man, and wholly unfit for the Christian ministry"—was the language made use of in my hearing more than sixty years ago, by one who had adhered to Mr. Rogers several years after his dismission.

That controversy between the town and their minister was an exceedingly bitter one, and it has been the cause of serious regret with some of the living that it should have brought up again before the public in these latter days. Better, far better, that it should have been permitted to sleep with those that sleep.

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For the Register.

STATE OF SOCIETY AND MANNERS IN BOSTON SIXTY YEARS AGO.—NO V.

"Say not thou, what is the cause that the former days were better than these? For thou dost not enquire wisely concerning this."

[Ecclesiastes.

In looking back upon what we have been exhibiting in these numbers of the manners and habits of society an half century ago, there certainly seems room for congratulation, that some of these things have passed away. Without indulging to any vain preferences of the present, we may admit in regard to certain practices and habits, that the former times were not better, nay, were decidedly worse than these.

But it would be unjust to the people of that generation, to the memory of our fathers, and their unquestionable worth, to infer that indulgence or excess was characteristic of all. The household virtues were not forgotten of them. Frugality and economy, as part of the domestic system were practised, as we have said, in the dwellings even of the affluent. And there were very many, who though participating, when they saw fit, in social festivities, themselves not seldom the occasion of them, never lost sight of the sacred duty of temperance, and were faithful always to their principles and character as Christian gentlemen.

But with too many others it was not so.—The license of the times became, first, their snare, and afterwards their ruin. The habit of indulging daily in these insidious practices was not long in working its natural effects. Many who began with moderation, never dreaming of danger, and scorning the very name of drunkard, soon fell into excess, and became the victims of confirmed intemperance. How many individuals, once in honor, sunk to disgrace!—How many families, respected, affluent, happy in themselves and in honorable friendships, were plunged into mortification and wretchedness intolerable, by their intemperate husbands or fathers, brothers or sons! Of them who habitually frequented the well-known resorts for indulgence in State street, or its vicinity; of them who were most frequently among the guests of the gubernatorial mansion of that day, where hospitality and good cheer never failed to give welcome, not a few must be remembered as having fallen from their glory. And how wide and mournful were the ravages of this fell destroyer within other circles, but by the self-same means, the vanished joys and broken-hearts of many a wife and mother, many a sister and daughter could declare.

But extensive as was the mischief, we are only left to wonder that it was not yet more so, when we consider the usages in regard to certain entertainments or occasions, that prevailed; and except with the most indigent, who had no means of living at all, might be said to be universal. Some of these usages seem to us of the present day scarcely less than shocking. The annalist of fifty years hence, in describing the manners and customs of fifty years ago, will need adequate testimony for his credit, when he reflects that it was the invariable practice at funerals to furnish the mourners and their assembled friends wine and spirits immediately after the close of the religious services. So that upon this, the most solemn occasion to which mortals are called, no room of the house, where people were gathered to bury the dead, was without its allotment of such refreshments. And so tempting was the opportunity, and so large the liberty, that there were individuals then in Boston *notorious* for their habitual attendance at funerals, even of those whom perhaps they had never seen, for no other purpose than to partake of the refreshments that they were sure would be offered. This turning the house of mourning into the house of feasting was surely not within the contemplations of the preacher, when he asserted the superior benefits of the former; and the extraordinary readiness thus manifested to "weep with those that weep," might have had some claim to commendation, if the tears of such were not well understood to have some other source than sorrow, the moistened eye that came not at all from the occasion betraying beyond a possibility of doubt the inveteracy of the habit.

Now when we connect a custom like this, tempting to conduct so revolting, with another not so objectionable in itself, but far more burdensome to the bereaved—that of families going into deep mourning for the loss of a relation, requiring for its preparation the whole interval between the death and the funeral, engrossing their thoughts even to the suspending of their griefs—it would seem as if the usages of society were virtually in rebellion against the Providence of God, so that when He in His wisdom sent death into a dwelling as the minister of his kindness and love, to awaken reflection and through sorrow to make better, it was converted into a ministry of sin. Yet such were the usages prevailing, not in Boston only, but throughout the country, within less than forty years since; and followed, with hardly an exception, by the wisest and best of the people.

So also at ordinations, clerical associations, and other like occasions, when the plainest dictates of decorum, the profession and character of those engaged, and the high objects proposed, would all unite in prescribing the utmost moderation, there was much that might furnish copious subject for remark at the present day.—Wine was there in quantity to meet every possible exigency, and spirits in the varieties, in which chemists have informed us they exist, were never wanting.

Nor were these customs, ecclesiastic or funeral, of any modern or degenerate growth.—They were brought with the fathers from their parent land, and were transmitted to the children.* They only assumed a more expensive and imposing form with the advancing prosperity of the people. Besides the rings, and scarfs, and gloves, always presented to friends, or official attendants, at the funerals of those in any distinguished, spiced wines were deemed no unsuitable accompaniment, as appears in the diaries of some of the earlier fathers. Careful antiquarians have also preserved for us some bills of vintners for refreshments provided for venerable councils, and allowed by church committees, more than an hundred years ago; both the nature and the quantity of which would hardly seem in keeping with the sobriety of Puritan divines, most of whom assented "in substance" to the decrees of "the Synod of Dort." And to come nearer to our own day, there are those yet among us who within the thirty years last past have sat down with clergy and delegates at ordination dinners, that for luxury and expense might have seemed better suited to do honor to a Minister Plenipotentiary from some Foreign Court, than to a minister evangelic, who has no power at all except in the things spiritual.

But these remarks have been sufficiently extended, and we must not pursue them further. Neither have we space for the many reflections which the facts and illustrations we have adduced forcibly suggest. Something has been exhibited to excite astonishment in regard to the past, and an humble thankfulness for the more sober usages of the present. But it should be thankfulness without self-complacency, and with no hastiness to condemn what made the former days seem no better than these. Our fathers yielded to the despotism of fashion, which it would have been their wisdom to resist. It becomes us to take heed that no such customs shall again be suffered to prevail. It is our happiness to have lived at a period, when earnest attention has been awakened to the enormous evils of intemperate gratification, to which the usages of the times we have been considering so strongly tended. It is our yet greater happiness to have witnessed the generous and unwearied efforts of many of the wise and faithful, among us to purge society from this odious sin, and to redeem the slave of intemperance from his degradation and misery. Let it please Him, from whom all good counsels proceed, to attend such efforts more and more with the smiles of his blessing. "Only," to adopt the well-considered words of a sagacious observer and eloquent preacher,† "let them be made under the influence of an enlightened zeal, as in the fear of God, with true charity and compassion towards men, with meekness and humility; attending each one to every part of his own conduct and behaviour; and careful, that, while entering a protest against the sensual transgressions of others, we do not practice spiritual sins; and whilst exerting our endeavors to reclaim those who have the vices of men, and are addicted to pleasure, we do not reserve to ourselves the vices of devils, envy, malignity, selfishness, and pride. For thus only may we hope for the blessing of God on our counsels, and through His mercy obtain the reward appointed for those, "who convert sinners from the error of their ways, and save souls from death." F. P.

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* The following extract from Governor Winthrop's Journal of the date of 1639—only nineteen years after the landing of the Fathers at Plymouth, and less than ten after the settlement of Boston—indicates clearly the usages of that day, requiring for their regulation, even at that early period, an order from the General Court.

"At the General Court an order was made to abolish that vain custom of drinking one to another; and that upon these and other grounds:

1. It was a thing of no good use.
2. It was an inducement to drunkenness, and occasion of quarreling and bloodshed.
3. It occasioned much waste of wine and beer.
4. It was very troublesome to many, especially the masters and mistresses of the feast, who were forced thereby to drink more often than they would. Yet divers, even godly, persons were very loath to part with this idle ceremony, though they could find no arguments to maintain it. "*Such power*," adds Gov. Winthrop, "*hath custom.*"

† See President Kirkland's sermon delivered before "the Massachusetts Society for suppression of Intemperance" at their annual meeting in Boston, May 27th, 1814. This, as it was among the earliest (if not the very first) discourses in point of date, preached before an organized society on Temperance, will be found among the most weighty, convincing, and eloquent of the many productions, to which that great cause has given occasion. It only leaves us to the deeper regret, that so few of the writings of that eminent divine and christian philosopher have been preserved for the press.

CONFERENCE MEETINGS.

The sixth of the series of Union Meetings was held last evening in the Rev. Mr. Huntington's church, Washington street. Hon. James Savage presided. The Meeting was opened with prayer by the Rev. Mr. Bartol, after which the 293d Hymn was sung:

"My dear Redeemer and My Lord,
I read my duty in thy word, &c."

The Rev. Mr. Huntington made the opening address. He remarked that he had been requested to state more fully than was stated in the resolutions, the object of the meetings, which was to awaken and cultivate more spirituality in the community and the individual soul; or, speaking negatively, to break up, if possible, that indifference to religious matters which prevails among all classes.

An oriental community, nominally Christans, when asked by Paul if they had received the Holy Spirit, replied that they had not so much as heard there was a Holy Spirit. Now, said Mr. Huntington, I will not say that this age of darkness and ignorance has been re-produced among us, but I will ask if the language employed in answer to Paul's questions is not suggestive, in our present state of feeling! Do we fully recognize the presence of the Holy Spirit! To the mind of the Rev. speaker it was pl

a personal matter between man and his Maker, and therefore the heart must first be right with God.

The speaker believed that the meetings were eminently calculated to do good. The prophet of old had said that those who feared the Lord spoke often with one another. And further on it is declared that He hearkened and heard their prayer. But we must retire within ourselves, examine our hearts. And in this examination consists personal religion. But religion is a social blessing and goes to promote everthing useful and good. The speaker then referred to the opinion prevalent among the young that there was something in religion unsuited to their age and pursuits. He observed that religion did not forbid one rational enjoyment—that it only serves to chasten and regulate, to restrict that which was unholy and unlawful. Professors of religion were urged to devote their lives to the service of their Creator.

Read, he said, the sermon on the Mount, (Matthew v, vi and vii. It contained enough to "make wise unto salvation." And it was as important now, and to each individual, as to the assembled thousands, who heard it with silent wonder, and at its close attested its overwhelming power,—when, it is added, "great multitudes followed him."

His Excellency here commented with inimitable solemnity and pungency on the closing sentences of that Sermon; and, turning to the Chairman, added in substance; O, sir, each of the immortal beings now looking on you, will yet realise the tremendous import of those truths! Happy! everlastingly happy! if we now build on the "Rock of Ages"; but great and irreparable must be our fall, if we "build on the sand."

The soul, he said, could not be estimated.—The benevolent and all-wise Saviour had weighed it against the whole world. Let us, he said, fix our affections on the Savior. Let us practically believe on him to the saving of our souls; and thus should we be prepared to labor, in his spirit, for the salvation of others.

Amasa Walker, Esq., of the Legislature, next addressed the audience upon the means to secure the reality and supremacy of spiritual things.—Prayer,—communion with our heavenly father—was one great means. And if we pray sincerely and fervently our prayers may be answered, and that object accomplished which all so much desire. Private, family, and social prayer should never be neglected. Probably most of the great philanthrophic movements of the day, perhaps these very meetings, have had their origin in some little social prayer meeting. One other *great* means is an active participation in the *Christian* and philanthrophic movements of the times. Jesus went about doing good, and Christians must imitate his example, if they would be blessed in all that pertains to their spiritual life.

Rev. Mr. Waterston, in conclusion, remarked, how sad would be our state, if it were now declared to us that we could not enter heaven—that God would not hear our prayer, though offered through his Son! Yet how many place themselves in this condition, by neglecting prayer!—'neglecting the great salvation!" It was a solemn thought, that, after all the wondrous provisions of mercy, our destiny was, in a great measure, placed in our own hands. We could grieve away the Holy Spirit, shut the gate of salvation, exclude ourselves from the kingdom of God, by resisting, or even neglecting the appeals of infinite love.

The last two verses of the 472d hymn were sung by the choir, the congregation joining.—The benediction was pronounced by the *Rev. Mr. Huntington*.

The church was densely crowded the aisles being full of seats, and many persons standing in all parts of the building. The meeting was adjourned to next Sunday evening, at the same place. [Journal and A. D. in Courier.

For the Register.

ORDINATION.

On Thursday evening, Feb. 1st, the Rev. Joshua Young, recently of the Theological School in Cambridge, was ordained as Pastor of the New North Church and Society in this city. A numerous council was convened, of which the Rev. Dr. Pierce was chosen the Moderator, and Rev. Thomas B. Fox the Scribe. The public religious exercises of the occasion were introduced with prayer by Rev. Mr. Fox, and with selections from the Scriptures by Rev. T. S. King. The sermon was preached by Rev. Frederick H. Hedge of Bangor, from Matthew xiii. 33. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." The Ordaining Prayer was offered by the Rev. Dr. Parkman; the Charge by Rev. F. D. Huntington; The Right Hand of Fellowship by Rev. Samuel H. Winkley; The Address to the Society by Rev. Chandler Robbins; the concluding Prayer by Rev. Samuel Cruft, and the Benediction by the Pastor.

The services were of an interesting and impressive character. The sermon was such as might have been anticipated from the known gifts and earnest spirit of the preacher; and with the other religious exercises engaged the deep attention of the whole assembly.

Agreeably to a Note of the Proprietors of the church, accepting the Resignation of Dr. Parkman, the formal dissolution of his pastoral relation will take place in compliance with his request, on the first of March next.

For the Register.

SACRED CONCERTS.

We are very glad to hear of an enterprize—for such we believe it may be called—of the *Musical Education Society*, to establish a series of social concerts to be performed in this city on the evenings of *week* days. Many persons object to the performances which under this name are now given on Sunday evenings, and particularly to the noisy applause which is elicited. We understand that it is the purpose of the Society to which we have alluded, to present the productions of Handel and other masters, and to place the tickets of admission at as low a price as can be made consistent with the necessary expense of a public performance. As a delightful and profitable entertainment, for many who would rejoice to find such occupation for a leisure evening, and as enabling the community, while cultivating a taste for music, to keep the evenings of the Lord's day for engagements that some at least think more strictly appropriate, we commend the attempt to public patronage. †

For the Register.

We advise our friends, who are able, to go next Sunday evening to the Tremont Temple to hear the touching narrative of J. W. Myers, a fugitive slave, from Virginia. He comes to us recommended as a judicious, fair-minded man, whose temper and spirit are wholly unobjectionable. He is supported by no society and connected with no sect. He is said to be a very good speaker, and his power of interesting his hearers may be judged by the fact, that he spoke last Sunday evening for two hours and a half, and then had to beg his audience to let him off.

J. F. C.

Webster's Dictionary. We learn from the "Independent," that a splendid edition of "Webster's Dictionary," is about to be published in England.

NEW PUBLICATIONS.

Bibliotheca Sacra and Theological Review. Feb. 1894.

This number is full, as usual, of learned articles, exhibiting thorough scholarship, and elaborate research. The articles are, Demosthenes and Massillon; Doctrine of the Resurrection of the Dead (from Tholuck;) The natural Proofs of the Immortality of the Soul, (by Prof. Chase of Brown University;) The Deluges of Ogyges & Deucalion; The Greek Drama; The Spirit of a Scholar, (by Prof. Brown of Dartmouth College;) English Puritanism in the Times of the Commonwealth; Dorner's History of the Doctrine of the Person of Christ; Erroneous Methods and Pnciples in Biblical Criticism, (by Prof. Edwards;) New Publications and Miscellanies.

The New-Englander. Feb. 1849.

The proprietorship of this periodical has passed, since the death of Rev. E. R. Tyler, into the hands of John B. Carrington. It will have the same distinguished contributors that have given it so eminent a name heretofore, some of whom furnish the papers of the present number. "It is not," says the publisher in his notice, "a professional Journal in which questions of Biblical learning or metaphysical theology are scientifically discussed for the use of clergymen and students of theology, nor exclusively for religious or ecclesiastical questions, but for every subject that may be presumed to be interesting, either speculatively or practically to intelligent Christian men." It appears in improved form.

Littell's Living Age.

We would notice No. 147, (last week) as quite a rich number.

No. 248 is also very valuable and highly interesting.

The Child's Friend. February, 1849.

We place this periodical at the head of all that we have seen prepared for youth.

Twelve Lectures on Comparative Embryology, delivered before the Lowell Institute, in Boston, December and January, 1848-9, by Louis Agassiz, Professor of Zoology and Geology in the Lawrence Scientific School, Cambridge University. Phonographic Report by James W. Stone, A. M., M. D., President of the Boston Phonographic Reporting Association, and of the Boylston Medical School. Boston: Redding & Co.

These Lectures originally appeared in the Boston Daily Evening Traveller—a Journal which by its full report of the various public lectures delivered in this city—especially the scientific—as well as by the general manner in which it is conducted, is entitled to high respect and consideration. The fruits of its enterprise here before us in the valuable lectures of Prof. Agassiz, we trust will not be enjoyed by others alone, but be returned in substantial profits to the Journal which was their source of publication—profits from a wide sale of the pamphlet both among those who had and those who had not the privilege of hearing the lectures, and from the increasing circulation of the Journal itself, which is no feeble contributor to science, to sound morals, and to a healthy tone of public sentiment. Of the value of the scientific information spread by Prof. Agassiz before the people, it is needless to speak.

The pamphlet is also a triumph of phonography. It is stated in the Preface that "several gentlemen had the curiosity to compare a portion of manuscript which the Professor had read, in one lecture, with the report of it; when it was found that every word appeared precisely as written, except that one word was missing, which the Professor stated he had purposely omitted in reading."

☞ Several Book Notices, prepared for this week, are unavoidably deferred till next.

☞ With the Number in this week's Register, descriptive of "Society and Manners in Boston sixty years ago," our correspondent "F. P." closes his present series. We know that to many of our readers, and we presume to all, these articles have been very interesting and instructive. It is by taking such retrospective views that we can rightly measure the progress society has made. We have been pleased with these articles of our correspondent, as groupings of figures that have moved us both by their pleasantry and wisdom, their quiet mirth passing into seriousness; designed, as we doubt not they have served, to secure a juster and heartier sympathy with the past and the present, and a more effectual purpose to choose the good and avoid the evil. The author of this series can furnish instructive biographical notices of eminent clergymen and laymen which few have his means and facilities to give, and which we hope he will be induced to lay before our readers in the columns of the Register.

Rev. John Bartlett. In our list of deaths, this week, our readers will see the name of this most excellent man and faithful minister of the New Testament. We saw his benignant face, and heard the pleasant tones of his voice, on his last visit to Boston, a few weeks since, and grieve that we shall see him no more on earth. Introduced to him on our first entrance upon the Unitarian ministry; connected with him, immediately after our settlement, in a ministerial association, we loved and honored him with a strength that has increased from year to year. He was one of those who in Christian spirit and personal worth would suffer in comparison with none that we have known in any denomination of Christians. He was emphatically the widow's and orphan's friend. How will they mourn his departure! Who can supply his place?

May not the Register expect, from some one of his brethren who knew him longer and better than ourselves, a more extended account of him than we ourselves can give?

☞ The Second Congregational (Unitarian,) Society in Concord N. H. have unanimously invited Mr. Augustus Woodbury of the Senior Class in the Divinity School, Cambridge, to become their Pastor—he has accepted the invitation—his pastoral labors to commence, and ordination to take place, at the close of the term in July next.

"Edwards Congregational Society." We mentioned, in our paper of Jan. 27, that a Council met on the 10th for the organization of a new Orthodox church in the city, and adjourned to the 24th, not being prepared to act in the case from the consideration that the church must for a long time be a missionary church, and therefore need aid. (It worships at Lowell street, corner of Causeway — and has grown thus far under the auspices of the City Mission.) At their adjourned meeting, the Council voted unanimously to comply with the request to organize the church. This request was signed by 59 church members. The services of organization were appointed on Thursday evening Feb. 1, and accordingly the church was organized at that time. Rev. Mr. Oviatt read the minutes of the Council; Dr. Jenks made the Invocation and read the Scriptures; Mr. Blagden of the Old South Church preached the sermon, 1 Tim. iii. 15; Dr. Adams delivered the address and consecrating prayer; Mr. Kirk gave the fellowship of the churches; Dr. Waterbury offered concluding prayer, and Mr. Cushing the minister at the Hall, pronounced the benediction.

GENERAL INTELLIGENCE.

VERMONT STATE TEMPERANCE CONVENTION.

This body met at Burlington, Jan. 17, in the 2nd Congregational meeting-house. The large Church was filled on the floor and in the galleries. After organization, Reports were listened to, on the state of the temperance cause, from the several counties.

"It appeared from these reports that since licenses were granted last spring, intoxicating drinks have been sold without stint, and on every hand the most appalling consequences of drunkenness, in the shape of crime and suffering, are witnessed, and in every County. In Addison County the number of licenses was stated at 63. In Chittenden, 149; in the town of Burlington, 49. And these licenses have been granted, and used freely, to all applicants, as if by flooding the State with rum to sweep it of every vestige of temperance efforts.

Resolutions from the Business Committee were reported as follows:

Resolved, That the use and traffic in intoxicating liquors has greatly increased under the operation of the vote of last March,—that the quantity brought into the State and sold is probably ten-fold more than under the vote of 1847.

It was next *Resolved*, That this Convention rejoice in the vigorous and successful efforts of the Re bahites and Sons of Temperance in a common cause; and are happy on this occasion to join hands with them in a persevering effort to banish intemperance from the State.

Over 900 Rechabites on the Lines were stated to have become such *of late*.

It was *Resolved*, That, in the opinion of this Convention, the cause of Temperance will be promoted by a more direct encouragement of rational schemes for information and amusement; and for this purpose we recommend the establishment of Lyceums, of courses of Lectures on Agricultural, Scientific and Moral subjects; and that meetings be held for general conversation on whatever relates to the cultivation of the earth, the dignity of labor, and the improvement of the mind and heart.

Various other Resolutions were also passed, especially having for their object to awaken the people throughout the State to action on the License question at the coming March elections; and the clergy were requested to preach or lecture on the subject previous to that time.

Earnest and eloquent addresses were made by Rev. Dr. Labaree, President of Middlebury College, Rev. Mr. Goodhue, Rev. Dr. Merrill, Messrs. Adams, Sampson, Stansbury, Spencer, Crocker and others.

R. I. State Temperance Society. This body, as we learn from the Providence Journal, met at Mechanics' Hall on Wednesday Jan. 24th, at 10 o'clock A. M., where, after organization, a Report was read by Rev. T. T. Waterman, Corresponding Secretary, which was ordered to be printed.

In the afternoon, Rev. Dr. Cleaveland, chairman of the business committee, offered several resolutions, which, after considerable discussion, were passed unanimously. Among them were the following:—

Resolved, That the example of many distinguished physicians in the United States, in respect to the temperance reform, has been alike honorable to themselves, and cheering to all good men.

Resolved, That a noble assistance has been rendered to the temperance reform by very many legal gentlemen, who have ably sustained the cause, at the risk of popularity and pecuniary interest.

The Society also passed resolutions declaring it "a palpable violation of the principles on which the Reform is based," for temperance men to employ as family physicians those "who still administer alcohol freely, either as a stimulant or solvent;" also that it is "inconsistent for the friends of temperance, in the employment of legal counsel, to give their patronage to such lawyers, if any such there are, as voluntarily help to hinder the progress of the reform;" also that members of the Society "will not vote for any man who drinks or sells alcohol liquors, or even apologises for the traffic therein."

The Evening Session was held in Westminster Hall, where an address was delivered by Hon. A. Huntington of Salem, which is described in the Journal as "a powerful and argumentative address, of an hour and a half, before a large audience, against the sale of intoxicating drinks and in favor of total abstinence."

After Mr. Huntington, it was expected, as it had been announced, that Dr. Cleaveland would speak. "It being near 9 o'clock," adds the Journal,

"Dr. Cleaveland declined speaking; but the unanimous call and vote of the congregation called the Doctor upon the platform, where he deeply interested the audience for one hour, in an argument to prove that liquor dealing was a crime, and ought to be punished by imprisonment in the penitentiary."

Another and concluding Session was held on Thursday morning, where a Resolution was passed as follows:

Resolved, That we hereby instruct the offices of this Society to hold a series of conventions through the State, for the purpose of discussing the propriety of petitioning the legislature for a law prohibiting the sale of strong drinks, with sanctions of the most stringent character."

Also another, that "the influence and example of mercantile men should not be withheld from the cause of temperance."

Also another expressive of gratitude that in 26 [25?] out of 31 towns the people had decided to withhold licenses for the sale of strong drinks, and that in several towns the sale had ceased.

Also the following:

Resolved, That in those six towns where licenses still exist, viz: — Warren, Cranston, West Greenwich, Scituate, Charlestown and Smithfield, we earnestly urge upon the friends of temperance and humanity in these towns, the importance of renewing their efforts upon this subject, at the approaching election, in the use of all fair, honorable, moral and legal means, until they with the people of all the other towns in this State, shall have washed their hands clean from the iniquity of licensing a traffic, that produces three fourths of the pauperism and crime in the State.

State Temperance Convention. A preliminary meeting for the above named object was held on Monday evening at No. 123 Court street. The various branches of temperance organization were represented. A unanimity of feeling seemed to prevail that a State Convention should be convened at as early a day as possible; a convention embracing the entire total abstinence strength of the State.

Wm. A. White, Editor of the New England Washingtonian, was called to the chair, and S. P. Hanscom was appointed Secretary. Addresses were made by Alderman M. Grant, S. Cobb, Jr. Joel P. Bishop, Esq., and several other leading temperance men of the city.

Moses Grant, S. Cobb, Jr., J. P. Bishop, and Wm. A White, were appointed a committee to draft a call for a State Convention, and report at the next meeting, which will take place at the Adams House, on Monday evening next.

It is hoped that the united efforts of the press throughout the State, will give the proposed gathering their hearty support. There was never a time when a State temperance convention was more needed than it is at the present time. [Traveller.

[See outside first page.]

Resolutions on Slavery im the Massachusetts Legislature. We thank Mr. Upham of Salem for the Resolutions on Slavery which he has presented for the consideration of the House (Tues. Feb. 6.) Massachusetts in her Legislature, and throughout her communities, will respond to them cordially and firmly.

Resolved, That when the Constitution of the United States was framed and adopted, it was well understood by all who participated in that compact, that no efforts should ever be made by the slaveholding States to extend their peculiar institution, but that its gradual and final removal was an object contemplated with faith and hope by the patriotism and philanthropy of the South as well as of the North.

Resolved, That on the strength of assurance given by the slaveholding States to this effect, the free States entered into their obligations under the Constitution.

Resolved, That the avowed determination of the slaveholding States to extend the area of slavery, is, therefore a violation of the sacred compromises of the Constitution; and that the determination of the people of Massachusetts, to resist the extension of slavery is entirely consistent with the sentiments that prevailed, and the arrangements that were made, in framing the compact upon which the American Union was founded.

Resolved, That, as Massachusetts bore a conspicuous and responsible part in establishing the Union of these State, upon the understanding above mentioned, it is her high and peculiar duty, while she is faithful to the engagements into which the free States then entered, under her lead, to hold the slave States to the pledges they gave, in the ordinance of 1787, and in the debates and deliberations that resulted in the adoption of the Constitution, to relinquish all claim to extend the institution of slavery, beyond their own limits, into the common territorial possessions of the Union.

Resolved, That, with these views, we, the people of Massachusetts, assembled in this Great and General Court, hereby pronounce the attempt, by the Southern States, or any portion of them, or any parties therein, to establish the institution of Slavery upon territory now free and the common property of the United States, a violation of the compromises of the Constitution; and we also do request our Representatives, and instruct our Senators, in Congress, to use their utmost exertions, consistent with fidelity to the Union, to resist, under all circumstances and at all times, the extension of Slavery.

Meeting of Primary School Committee. *To bring absentees to school.* At a late meeting, on motion of Mr. Brooks, the Mayor was instructed to inform the Board, at its next meeting, what has been done by the City Authorities to secure the attendance of all children to the public schools, not elsewhere tutored; and that His Honor be authorized to ask the Legislature for laws by which the city can, by compulsion, secure a punctual attendance of all the children at school.

[This subject was brought before the Legislature on Saturday last, Feb. 3, by Rev. Mr. Goggin of Tewksbury, together with a proposal to provide common Schools with apparatus, and to increase their library.]

Reorganization of the School System. At the same meeting of the Committee, the order offered by Mr. Jenks at the last meeting, for the appointment of a Committee to consider the expediency of an entire re-organization of the Public School System of this city, &c., was taken from the table and passed. Messrs. Jenks, Beecher and Brooks were appointed as said Committee.

Committee on Books. Rev. Dr. Bigelow was appointed to fill a vacancy existing in the Committee on Books.

Indigent Children. The Secretary of State has prepared and submitted to the legislature an abstract of the returns, showing the number of indigent children under fourteen years of age supported at the public charge for the year 1848. The Secretary gives a list of 113 towns—nearly one-third of all the towns in the Commonwealth—which have made no returns. Perhaps some of these towns had no children at the public charge. In others, probably the great majority, the officer whose duty it was to make the return did not discharge that duty.

The following table shows the aggregate number of indigent children in the several counties:

Suffolk	317	Norfolk	286
Essex	291	Bristol	382
Middlesex	382	Plymouth	43
Worcester	553	Barnstable	7
Hampshire	40	Dukes	2
Hampden	82	Nantucket	26
Franklin	52		
Berkshire	98	Total	2561

The towns having the greatest number of children at the public charge as follows:—Boston 299; Roxbury 202; Worcester 198, Charlestown 164, Salem 79; Lowell 53; Cambridge 42. Pawtucket 30. Most of the towns support less than a dozen, some few have over that number and many have none.

Mr. Lord's Lectures. At the close of Mr. Lord's Series of Lectures on the ages of Heroism, Rev. Mr. Lothrop arose and requested the attention of the audience to the consideration of some resolutions complimentary to Mr. Lord, which he wished to offer for their adoption.

Rev. Dr. Sharp was called to the chair, and T. B. Hall, Esq. appointed Secretary.

Mr. Lothrop then read the resolutions prefacing them with some brief and appropriate remarks, and was followed by Rev. Mr. Blagden and others, in just and eloquent comments on the matter and spirit of Mr. Lord's lectures. The resolutions were unanimously adopted.

Mr. Brooks then presented another, expressing a wish that Mr. Lord would continue his lectures, and in such a way as to bring them before large audiences, which was also unanimously adopted.

☞ IMPORTANT NOTICE. Meeting of Persons interested in the circulation of the Works of Dr. Channing.

All Persons who feel interested in the circulation of the Works of Dr. Channing, are requested to meet for consultation and to devise means for this purpose, at the Vestry of the Church in Freeman Place on Wednesday, Feb. 14, at 4½ o'clock, P. M.

George Putnam,
Ephraim Peabody,
James F. Clarke,
C. A. Bartol,
Rob't Waterston,
Geo. B. Emerson,
Henry B. Rogers.

feb10

☞ SUNDAY EVENING MEETING. The adjourned Sunday evening meeting of the Unitarian Societies, will be held at the South Congregational Church, Rev. Mr. Huntington's,) on Washington Street, next Sunday evening, Feb. 11, at seven o'clock precisely.

On account of the crowded state of the meetings, those that desire seats will find it necessary to attend early.

And, the brethren who speak, are requested to remember the difficulty of filling so large a house when compactly filled, and gratify the most distant of the audience by the privilege of hearing. feb10

☞ NOTICE. J. W. Myers, a fugitive from Virginia, will speak in the Tremont Temple next Sunday evening at 7 o'clock. feb10

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet in Cambridge, at the house of Rev. Dr. Francis, on Tuesday, 13th inst.

feb10 WM. NEWELL, Scribe.

☞ INDIANA STREET CHURCH. The Rev. T. Starr King, will preach in this Church, next Sunday evening, Feb. 4. Services to commence at seven o'clock.

☞ A contribution will be taken in aid of the church. feb10

☞ HOLLIS STREET SOCIETY. The Rev Mr. King, gave notice to his Society, on Sunday last, that he intends to deliver a series of discourses upon "Christian Doctrine," in that Church, in the afternoon of Sunday, beginning on Sunday next. The subject of the first discourse will be, "*The Bible.*" feb10

☞ MASSACHUSETTS CINCINNATI. The Members of the Standing Committee of the Massachusetts Cincinnati, are hereby notified, to meet in the United States Hotel, on Thursday, March 1, 1849, at eleven o'clock, on business of the Society.

ADAMS BAILEY, Recorder.

Boston, Feb. 10, 1849.

MARRIAGES.

In this city, 1st inst, by Rev Mr Ellis, Mr William Boynton to Miss Augusta S. Morse; Mr Edward Knight to Miss Elizabeth H. Morse, all of Boston.

1st inst, Mr J. W. Kennard to Miss Sarah A. Pratt.

1st inst, by Rev Dr Young, Mr James G. Piper to Miss Abby D. Clifford, both of this city.

In Northboro', by Rev Mr Allen, 18th ult, Mr Francis L. Gould of Cambridge to Miss Sophia Holbrook.

4th inst, Mr James T. Thompson to Miss Catherine Patterson of Boston.

In this city, Jan. 30th, at the Adams House, by Rev Mr Huntington, Mr Chas C. Jones of Athol to Miss Emily S. Conant, recently of Boston.

30th ult, Mr Levi Wiggin to Miss Caroline Felton, both of Salem.

In Reading, 30th ult, Mr John Noble to Miss M. Isabella Sanborn, eldest daughter of Rev P. Sanborn.

DEATHS.

In this city, 29th ult, Henry Sigourney, Esq., 65.

3d inst, Henrietta A., daughter of Russell Hallet, 13 yrs 5 mos.

In Charlestown, 31st ult, Mrs Mary Phelps, widow of the late Mr Lillie Phelps, 57; 1st inst, Mr Henry P. Eaton, 59.

In Medfield, 20th ult, Mrs Lucy Plympton, wife of Mr Wales Plympton, 51.

In Sandwich, 26th ult, Dr Jonathan Leonard, 86, a graduate at Harvard University in the class of 1786.

In Belfast, Me., 21st inst, Hon Nathan Reed, formerly of Danvers, Mass., aged nearly 90. He was a graduate at Harvard University in the class of 1781.

In St. Johnsberry, Vt., Dr Jonas Flint, 88.

At the Asylum, Concord, 27th ult, Miss Mary P. Parrott, 37, daughter of the late Enoch G. Parrott, Esq., of Portsmouth.

In Marblehead, on Saturday morning, February 3d, Rev John Bartlett, 66—pastor of the Unitarian Church and Society in Marblehead, over which he has been settled 37 years, having been ordained in 1811. He was a native of Cambridge, and a graduate of the University there, of the class of 1805.

In Fitchburg, Mass., on Wednesday evening, the 10th ult, in the 28th year of his age, William H. Snow, Merchant of this city; of the firm of Wilder & Snow.

In the death of Mr. Snow, this community, where he has resided for the past few years of his life, have suffered a loss which will be deeply felt by a numerous body of friends. His gentlemanly deportment, his unpretending manners, his unbending integrity, and honorable career as a business man, have won for him the respect and confidence of all who knew him. His nature was kind and generous. As a friend he was devoted and sincere, and few of his age, among us, enjoyed a wider circle of friends or were bound to them by stronger ties of affection. [Troy Budget.

In St. Louis, Mo., Mr James Henderson Haven, 40, son of Wm. Haven, Esq., of Portsmouth.

In New Orleans, 20th Jan. Mrs Anna Blunt, 72, widow of Capt Oliver C. Blunt of Portsmouth.

FAMILY BOARDING SCHOOL FOR LADS, JAMAICA PLAINS.

THE undersigned give notice that he has disposed of his Mansion and buildings and a portion of his Real Estate at Jamaica Plains, for a term of years, to Mr. CORNELIUS M. VINSON. Mr. V. is a graduate of Harvard, and is officially and personally recommended by persons of the highest respectability, with so much warmth and sincerity, that Mr. Greene, with great confidence, commends him to the notice and favor of parents seeking a residence for their children. Mr. G. indulges the hope that Mr. V. may acquire and long enjoy, not only the patronage, but also the friendship and kindness which for thirty years have afforded constant happiness to his predecessors, and which will insure their most grateful and enduring recollections.

CHAS. W. GREENE.

The Institution at Jamaica Plain, for many years under the superintendence of Charles W. Greene, Esq., will, after the first of April next, be continued under the charge of the subscriber.

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The undersigned trusts that his preparatory studies at the Boston Latin School and Harvard University, with nine years' experience as a public and private teacher, will procure him a share of the favor, hitherto so liberally bestowed on his predecessor.

C. M. VINSON, A. M.

Boston, Jan'ry 1, 1849.

Reference, by permission, is made to
Rt. Rev. Manton Eastburn, D. D., Boston.
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POETRY.

[The author of the following beautiful lines accompanies them with a Note in which is the following, to which we heartily respond, and which we hope will quicken compliance with a request already personally made.

"A few months since there appeared in the Register some poetry in (I think) the Dorset dialect. The person who sent it suggested that, if desired, more would be furnished. I cannot believe myself to be the only one who was charmed by its simple pathos or that feels disappointed that no more of it has appeared."]

For the Register.

MY MOTHER.

Time's tide hath borne me far away
From the green banks my childhood knew,
Hath mingled with my locks the gray,
And from life's roses dashed the dew,
But hath not quenched the faintest trace,
Of memories which my heart beguile;
Nor from my soul can Time efface,
My Mother's smile.

In childhood's gay and gladsome hour,
Blithe as a bird in sunny ray,
I gaily roved from flower to flower,
And deemed life one long summer day;
But one deep joy, remembered e'en now,
Then filled my heart with purest bliss;—
It thrills as erst, on cheek and brow;—
My Mother's kiss.

Whene'er my wayward footsteps turned
From paths of rectitude astray,
Or my young heart with anger burned,
Forgetful of the better way,
I might have spurned the harsh rebuke;
From words of counsel turned my ear;
But not a moment could I brook
My Mother's tear.

Old time with me hath lightly dealt,
And spared full many a treasure;
And scattered blessings not unfelt,
With overflowing measure;
And one, like tone of vesper bell,
Still lingers viewless on the air,
And haunts me like a holy spell,—
My Mother's prayer.

M. A. F.

Northampton, N. Y.

MISCELLANEOUS.

[How much nobler than "Her Majesty's proceedings" described below, was the labor of love in a lady of this city, last Christmas eve, who opened her parlors to some two hundred poor children, exhilarated them with the Piano and Harp and Song provided grateful refreshments, and dismissed them to their homes, with a present for each from the Christmas Tree, whose illuminated branches with their numerous pendents had been outspread before their rapt eyes.—]

THE CHRISTMAS TREE AT WINDSOR CASTLE.

A Christmas tree is annually prepared by Her Majesty's command, for the royal children. The tree employed for this festive purpose is a young fir, about eight feet high, and has six tiers of branches. On each tier or branch are arranged a dozen wax tapers. Pendent from the branches are elegant trays, baskets, *bonbonniers*, and other receptacles for sweetmeats, of the most varied kind, and of all forms, colours, and degrees of beauty. Fancy cakes, gilt gingerbread, and eggs filled with sweetmeats, are also suspended by variously coloured ribands, from the branches. The tree, which stands upon a table covered with white damask, is supported at the root by piles of sweets, of a larger kind, and by toys and dolls of all descriptions, suited to the youthful fancy, and to the several ages of the scions of royalty, for whose gratification they are displayed. The name of each recipient is affixed to the doll, bonbon, or other present intended for it, so that no difference of opinion in the choice of dainties may arise to disturb the equanimity of the illustrious juveniles. On the summit of the tree stands the small figure of an angel, with outstretched wings, holding in each hand a wreath. Similar trees are arranged in various apartments of the Castle for the Duchess of Kent and the royal household. These trees are objects of much interest to all visitors at the Castle, from Christmas eve, when they are first set up, until Twelfth-night, when they are finally removed. They are not accessible to the curiosity of the public, but Her Majesty's visitors accompany the Queen from room to room to inspect them when they are illuminated.—Her Majesty's tree is furnished by his Royal Highness Prince Albert, whilst that of the Prince is furnished according to the taste of Her Majesty. The other trees are jointly provided by Her Majesty and the Prince, who plan and arrange the gifts of the table. [Illustrated News.

CULTIVATION OF THE VOICE IN YOUTH.

The cultivation and improvement of the voice ought to be a part of the physical education of the young, and were this more attended to at a time when the organs are yet flexible, the difficulties which beset the practice of public speaking would be incalculably lessened. It is great inconsistency to lavish all our care on storing the mind, neglecting altogether one chief medium by which those stores may be made available to the benefit of others. It is true that no cultivation will make a bad voice a good one, but the words of Quintilian—Augentur autem sicut omnia ita vocis quoque bona cura et negligentia minuuntur—are as true now as they were on the day they were written. Care should be taken very early with children to make them articulate distinctly, and they should be habituated to form those regular movements of the lips, tongue, and palate, on which the current formation of the different letters depend. As they grow up they should be practised according to their age and ability, in reading aloud, reciting, or declaiming, great care being taken not to allow them to pitch their voices in too high or too low a key, to use a false or unnatural emphasis, or to get into that wretched sing-song manner common with children. Many of the defects which young persons fall into in reading or repeating, arise, I am persuaded, from the too common mistake of setting them, for the benefit of their elders, to read what they do not understand, or what does not interest them. The mind not being engaged, the reading becomes mechanical, and they acquire a habit of raising and sinking their voices without any reference to the sense. What they read should generally be in short sentences and in perspicuous language. The narrative and dramatic forms are peculiarly adapted to cultivate the inflexions of the voice. It is a good practice occasionally in reading dialogue for the teacher to take one part, and the pupil another, by which means interest is kept up, and the young reader entering into the spirit of the character, learns, without difficulty, to give the natural emphasis to every sentence. Let any one compare the animated manner in which an intelligent boy will relate something which interests him, with the lifeless tones and vicious emphasis which he will employ in reading through some dry, and to him unintelligible task, and he will soon be convinced that there can be no eloquence where the mind is uninterested; and if the habit of mere mechanical intonation be carried, as it sometimes is, from the schoolroom to the pulpit and desk, the effect is at once fatiguing to the hearers and the speaker.

Young persons ought never to be suffered to read too long, so as to become fatigued, by which means serious injury may result to the vocal organs. Nor should they be urged to read too loud, or in any way to strain their voices. It is not by forced and painful efforts, but by regular and gradual exercise that the voice can be strengthened. They should avoid too frequent or too slow breathing, which may give rise to a kind of hiccough, at once disagreeable, and irritating to the mucous membrane; and as respiration is less free when the stomach is distended with food, reading aloud should never be imposed just after taking a heavy meal.

By a careful education of the voice in childhood and youth, a great advantage is conferred on young men destined for the clerical profession; but even *without* this advantage something may be done by their own efforts, and *with* the best natural or acquired help, care must be taken to preserve the vocal organs from injury.

As to the *preservation* of the voice, in addition to those hints which have already been interspersed through the present chapter, a few remarks must be made.

SENATOR BENTON ON THE GOLD MINES OF CALIFORNIA.

Gold Diggings—Placers—Brazil Washings—Sierra Nevada—The Mountainous parts of New Mexico—The Ural Mountains.

These gold-washings are brief and transient, exhausting in a few months or years. The gold in the washings is a temporary crop—as temporary as a crop of grass, or a harvest of acorns. The value can only be told by digging, and many two acres will contain no gold, and many patches of twenty or thirty feet square will contain a rich deposit. The object is to find it, and that is to be done by hunting—by going from one place to another—by trying many places. A mine is one thing—a wash is another. Mining requires great capital—a fee-simple estate—and a large tract of land—and is worked for an age or centuries. After these washings are exhausted, mining may follow.

These washings are called in Spanish *placer*, from the Latin *placere*, to please; because it is a pleasing thing to find the shining gold under one's feet. But it is a transient pleasure. There is no fee-simple in it; there is not even a life estate in it; not even a lease for a year, a month, a week, or a day. The pleasure is soon gone. Exhausted *placers* now exist in New Mexico, formerly yielding much, now some twenty-five or fifty cents a day, and only pursued by the poorest Mexicans. Regular mining has followed there, and is now yielding considerable quantities. These washings of California are marvellously rich; for we have to believe what is certified to us by so many witnesses; but they are not the richest that ever were seen. Far from it. Those of Brazil, in the mountains back of Rio Janeiro, in the time of Lord Anson's voyage, say 100 years ago, were far richer; and yet they have been exhausted so long that all memory of them is lost, and their history only lives in old books. Two millions sterling—$10,000,000—were annually sent to Europe, for years, from these washings. They were worked by slaves, who, to secure their fidelity and industry, were usually allowed by their masters all the proceeds of the day above a given amount; and in that way many slaves became rich, purchased their freedom, and then bought slaves of their own, lived in splendor and opulence, and laid the foundation of families. Yet these washings are exhausted, time out of mind, and so will be those of California; and the sooner the better.

I am a friend to a gold currency, but not to gold mining. That is a pursuit which the experience of nations shows to be both impoverishing and demoralizing to a nation. I regret that we have these mines in California; but they are there, and I am for getting rid of them as soon as possible. Make the working as free as possible. Instead of hoarding, and holding them up, and selling in driblets, lay them open to industry and enterprise. Lay them open to natural capital, to labor, to the man that has stout arms and a willing heart. Give him a fair chance. It is no matter who digs up the gold, or where it goes. The digger will not eat it, and it will go where commerce will carry it.—The nations which have industry—which have agriculture, commerce and manufactures, they will get the gold, provided always that they keep out small paper money. No sales, but permits, is the proper mode to follow, and the only practical mode. People are going to California to dig, and dig they will.

If you want revenue, raise it from the permits—a small sum for each—and upon the coinage. In that way it would be practicable to raise as much as ought to be raised. But the revenue is no object compared to the object of putting the gold into circulation. I care not who digs it up. I want it dug up. I want the fever to be over. I want the mining finished. Let all work that will. Let them ravage the earth, extirpate and exterminate the mines. Then the sober industry will begin which ennobles and enriches a nation. Work as hard as we may, we cannot finish soon. These gold indications cover more than 2,000 miles. They are in New Mexico, on the waters of the Middle Colorado, on the mountains both beyond and on this side of the Sierra Nevada. Prof. Dana, who was geologist to Capt. Wilkes's exploring expedition, and who examined the country between the coast range and the cascade range of mountains, found the gold-bearing rocks, as geologists call them, on the Umpqua, the Shasti, and the Tlamath rivers, and at the head of the Sacramento Valley. He did not visit the Sierra Nevada, but said there was gold yet to be discovered, and no one can tell where it is to end. The Sierra Nevada is 600 miles long, 10,000 or 12,000 feet high, and has a slope of from 40 to 70 miles; and all this seems to be an auriferous region. South of the Sierra Nevada are prolongations of the same chain, and of the same character, and known to possess gold. In New Mexico the gold and mineral region is described as large and various by the learned and enterprising Dr. Wislezenus, who was making an exploration when the war with Mexico broke out, and whose work has been printed by order of the Senate. I read an extract from him:—

"The mountainous parts of New Mexico are very rich in gold, copper, iron, and some silver. Gold seems to be found to a large extent in all the mountains near Santa Fe, south of it in a distance of about 100 miles, as far as Gran Quivira, and north for about 120 miles up to the River Sangre de Christo. Throughout this whole region, gold-dust has been abundantly found by the poorer classes of Mexicans, who occupy themselves with the washing of this metal out of the mountain streams. At present, the old and new *placer* near Santa Fe, have attracted most attention, and not only gold-washers but some gold mines too are worked there. They are, so far as my knowledge extends, the only gold mines worked now in New Mexico. Several rich silver mines were, in Spanish times, worked at Avo at Cerrillos, and in the Nambe mountains, but none at present. Copper is found in abundance throughout the country, but principally at Las Tijeras, Jemas, Abiquin, Guadelupita de Mora, etc. I heard of but one copper mine worked at present south of the placers. Iron, though also abundantly found, is entirely overlooked. Coal has been discovered in different localities, as in the Razon mountains, near the village of Jamez, south west of Santa Fe, in a place south of the placers, ect. Gypsum, common and selenite, are found in large quantities in Mexico; most extensive layers of it, I understand, exist in the mountains near Algodones, on the Riodel Norte, and in the neighborhood of the celebrated "Salinas." It is used as common lime for whitewashing, and the crystalline or selenite instead of window glass. About four days travelling (probably 100 miles) south-south-east of Santa Fe, on the high table land between the Rio del Norte and Poes, are some extensive *salt lakes* or 'salinas,' from which all the salt (muriate of soda) used in New Mexico, is procured. Large caravans go there every year from Santa Fe in the dry season; and return with as much as they can transport. They exchange, generally, one bushel of salt for one of Indian corn, or sell it for one and even two dollars a bushel.

"The annual production of gold in the two places seems to vary considerably. In some years it was estimated from $30,000 to 40,000, in others from $60,000 to $80,000 and in latter years even as high as $250,000 per annum."

The Ural Mountains, now yielding so much gold to Russia, are but 1200 miles long and 5000 or 6000 feet high; the mountain-chains in New Mexico and California which produce gold, are near twice as long and twice as high as the Ural Mountains. Is all this to be hoarded by the government, to be sold in two acre patches, to be guarded as a thing too precious for the people? Is it to be the Hesperian fruits guarded by dragoons? and if so, where are the dragoons to come from?

I am against the whole scheme of hoarding these mines, or endeavoring to confine their product to their own country. I am not for serving a *ne exeat* upon it. I am not for trying to stop it from going elsewhere. Let it go where it will; like water, it will find its level. Let it go where it will; it will find its way to industrious nations who banish small paper money. If we want to stop the emigration of gold, we may begin nearer home, begin with the ten or twelve millions of coin exported this year from New York. But all that is absurd. Let it go; it will come back, when we deserve it.

The Original Declaration of Independence. Many readers, probably, are aware that a claim has been set up, on the part of North Carolina, to the honor of having issued the first Declaration of Independence, more than a year prior to the appearance of the famous instrument drawn up by Jefferson and adopted on the 4th of July, 1776. This first declaration it has been said, was issued by a meeting in Mecklenburgh County, North Carolina, in May, 1775. It was first made notorious in 1819, or thereabout, when the Raleigh Register produced what was alleged to be a copy of it. This however, Mr. Jefferson strenuously declared to be spurious; and the authenticity of the paper has not been generally admitted. But it is now proved to be authentic.

The following from Mr. Bancroft to D. L. Swain, Esq, a citizen of North Carolina, was communicated to the Legislature of that State, a few days since, in a report from a Senate committee:—

90 Eaton Square, London, }
4th July, 1848. }

My Dear Sir.— You may be sure that I have spared no pains to discover, in the British State Paper Office, a copy of the resolves of the committee of Mecklenburg, and with entire success. * * The first accounts of "the extraordinary resolves by the people in Charlotte Town, Mecklenburg county," was sent over to England by Sir James Wright, then Governor of Georgia, in a letter of the 30th of June, 1775.

The newspaper thus transmitted is still preserved, and is the number 498 of the South Carolina Gazette and County Journal, Tuesday, June 13, 1775. I read the resolves, you may be sure, with reverence, and immediately obtained a copy of them; thinking myself the sole discoverer.

The above letter establishes the fact beyond a question, *that independence was first proclaimed in Mecklenburg, North Carolina, in May, 1775.*

The letter of Sir James Wright, referred to by Mr. Bancroft, closes as follows: By the enclosed paper, your Lordship will see the extraordinary resolves of the people of Charlotte Town, in Mecklenburg county; and I should not be surprised if the same should be done everywhere else."

SAILOR'S DARING AND PRESENCE OF MIND.

A letter from a passenger by the steamship Crescent City, gives the following account of a narrow escape from drowning, which occurred on the outward passage of that vessel.

"During the blow of Christmas, the stern was mutilated, the bulwarks stove, and the wheelhouse injured, washing Elias Pennel, of Portland, Me, overboard, (when the sea was mountainous,) who was most miraculously rescued by four men whose names I here introduce to the Humane Society, which, I trust, will reward them all for their extraordinary courage and humanity. A Boston pilot, named J. L. Fowler, steered the life boat, and was accompanied by Mr. McKinney, the second mate of the Crescent, John Hain, a steerage passenger, and John Munro, one of the Crescent's crew. A more utterly reckless and daring attempt at rescue never occurred. True, a chair was thrown to the unfortunate man from the upper deck, at his own request, which showed his remarkable presence of mind, of which he made happy use, and which contributed much to his preservation. He was cool enough to take off his coat and boots in the water, and was perfectly composed when he was taken from the water. His rescue caused much joy on board, and those who saved him have been lions since."

CHRISTIAN CONDUCT OF A DOG.

The remarkable instance of sagacity and feeling in a dog, which is the subject of the following circumstantial statement, comes from an authentic source, and must be reckoned among the most striking of the many facts, in illustration of the reasoning faculties of dogs.

"In the summer of 1846 my son at that time 12 years old, was visiting in the country. Having occasion to cross the field of a neighbor, the lad was pursued by a large fierce dog, and as he looked back over his shoulder to see if the dog was gaining upon him, he stumbled and fell down upon a ledge of rocks and broke his leg. He lay helpless and the dog came up in a moment in full cry, ready to pounce upon him. As he came up he seemed to understand that something had happened to the boy, and after looking at him long enough to learn the precise state of the case, he set off toward the house which was far beyond the reach of the child's cries. But the dog went only within call, as if fearful of leaving the boy alone, and there barked for some time without attracting attention. Failing in his purpose he went home, and by his incessant howling and running in the direction from which he came, he succeeded at last in persuading some of the family to follow him to the spot where the suffering child was still lying.

Now the point of special interest in these facts is this; the dog, unusually fierce, pursued the boy as an enemy, trespassing on his master's grounds: but the moment when he saw his enemy down and in distress, his ferocity was turned to pity, and with far more of *Christian* principle than most men exhibit, he resolved to do him good. He sought to save the life which he seemed bent to destroy. This is the only case, that has come to my knowledge, where a brute showed mercy on one whom he regarded as a foe. The best of us may learn a lesson from this dog. [Newark Daily Adv.

Memory of the Emperor Napoleon. You must have travelled over France, as I have done, in every direction, to comprehend how mementos, in the forms of pictures, busts, inscriptions, almanacs, narratives, songs, local honors, are multiplied and diffused: not a private or public edifice in which his name and image do not predominate. Thirty-three years have elapsed since his reign; his omnivorous and iron despotism is forgotten: his veterans and all the retired soldiery spread in the rural districts, have constantly turned the national spirit, so enamored of war and glory, to the homage which makes nearly the business of their lives. [Mr. Walsh in the Living Age.

John Randolph's Mother. John Randolph some years before his death, wrote to a friend as follows.

"I used to be called a Frenchman, because I took the French side in Politics; but though this was unjust, yet the truth is, I should have been a French Atheist, if it had not been for *one recollection*, and that was when my departed mother used to take my little hands in hers, and cause me on my knees to say—'*Our Father who art in Heaven.*'"

Integrity in Poverty. A lady in——street gave to a poor girl a dress belonging to her daughter. When the daughter who was absent, returned, she told her mother that the dress had in the pocket a $10 bill, which had been given her to keep for him by a younger brother. The next day, the girl to whom the dress was given came to restore the money; she had not dared to show it to her parents, for fear their poverty might induce them to retain it. [Post.

VARIOUS ITEMS OF INTELLIGENCE.

Singular Escape from Slavery. William W. Brown writes to the Liberator, that one of the most interesting cases of the escapes from slavery, has just occurred. He gives the following particulars:

"William and Ellen Crapt, man and wife, lived with different masters in the State of Georgia. Ellen is so nearly white, that she can pass without suspicion for a white woman. Her husband is a mechanic, and by working nights and Sundays, he laid up money enough to bring himself and his wife out of slavery. Their plan was without precedent; and though novel, was the means of getting them their freedom. Ellen dressed in man's clothing, and passed as the *master*, while her husband passed as the *servant*. In this way they travelled from Georgia to Philadelphia. They are now out of the reach of the bloodhounds of the South. On their journey, they put up at the best hotels where they stopped. Neither of them can read or write.—And Ellen, knowing that she would be called upon to write her name at the hotels, &c., tied her right hand up as though it was lame, which proved of some service to her, as she was called upon several times at hotels to register her name. In Charleston, S. C., they put up at the hotel which Governor M'Duffie and John C. Calhoun generally make their home, yet these distinguished advocates of the 'peculiar institution' say that the slaves cannot take care of themselves. They arrived in Philadelphia, in four days from the time they started."

Colored Settlement. Gerrit Smith's colored settlement in Florence, N. Y., is now in full progress. A building to hold 70 families will be finished by the 1st of January. The property has plenty of water power and grist and saw mills have been projected. Mr. Smith has given a number of farms to enterprising colored persons, and the Florence Association intend to purchase several hundred acres around them.—In the settlement, the village lots are selling for three dollars per lot, the lots contain a quarter of an acre each, which will enable each person to have thirty acres, with the advantage of the timber. Mr. Fillmore, Fish, Morgan, Spencer, and other prominent men of New York have contributed to promote the object: subscriptions will be received by Dr. McCune Smith, 105 West Broadway, New York.

Colonization Society. The annual meeting was held at Washington, on Tuesday evening, 16th, in the Hall of the Representatives. Hon. Elisha Whittlesey, of Ohio, took the chair, Rev. Mr. Gurley delivered the prayer, and the report was read by the Secretary. The number of emigrants sent off last year was 443. Of these 324 were American liberated slaves, 2 were recaptured Africans, and 117 were free colored persons. The number who have applied for a passage, in the year 1848, is 157. The receipts were $50, 114. The expenditure $51,839, leaving a balance against the society of $1,725. Addresses were delivered by the Hon. Mr. Thomson, of Indiana, Mr. Walker, Secretary of the Treasury, Mr. J. R. Ingersoll, Hon. R. McLane, of Maryland, and Hugh Maxwell, Esq., of New York. The prosperity of the Liberia Republic, and its potency to check the Slave trade, were dwelt upon by the speakers.

Loss of Presbyterian Board of Publication. On the 6th inst., a fire broke out in the office of this Board, which destroyed all the upper stories of the front building and a considerable amount of books and stock of various kinds. Some portion of the effects of the Board was saved by the removal from the building, as well as the account books and papers of the establishment. The stereotype plates were also saved. The building is the property of the Board, and with the stock, &c., of the concern, was insured to the full amount of the loss, which, it is supposed, will be from twenty to twenty-five thousand dollars.

The valuable private library of the Board is a complete wreck. What the fire has not destroyed, the water has ruined. Particularly to be regretted is the loss of many thousand valuable pamphlets. About one hundred and fifty volumes of these were collected by the Sec. of the Board during a period of many years, and comprised a large portion of that current and valuable literature, which has appeared in pamphlet form during our generation, with much of earlier ages of the Church in this country. This loss is irreparable.

Death of Professor Dean. James Dean, L. L. D., formerly Professor of Mathematics and Natural Philosophy in Vermont University, died at Burlington on the 20th inst., aged 73. He was early a member of the American Academy of Arts and Science, and contributed several very valuable articles to the publications of the Society. His contributions may also be found in the American Journal of Science and of the Franklin Institute. He graduated at Dartmouth in 1800.

Better News From Persia.—A letter dated Malta, Nov. 1st, just received in this city, announces the receipt of letters from this city, via London, in twenty days, and that the Nestorian bishop, Mar Shimon who so violently persecuted Mar Yohannen, and excommunicated him from the church, has fled from the plain of Oroomiah to the mountains of Koordistan, in Turkey.

Indian Appropriation.—The Indian appropriations by Congress this year amount to $774,317, which is larger than the sum of last year's appropriations.

From Oregon.—News from Oregon to the 10th of July, three months later than former advices has been received. The chief matter of interest is the war with the Indians, who, it will be remembered, some months previous to these dates, massacred a number of persons in the Walla Walla valley. An army was raised and proceeded against the Indians, and defeated them in several encounters. By the last intelligence this army was composed of 450 men, who are still out in the Nez Perces country following the murderers, who had fled towards Fort Hall. The army is under the command of Col. Waters and Col. Lee. The latter, who was appointed chief in command in place of Col. Gillam, accidentally killed, refused to accept it, but acted under Col. Waters as second in command.—Serpent Jaune, chief of the Walla Wallas, had taken and hung one of the murderers of the missionaries, and was in pursuit of another. A proclamation signed by H. A. G. Lee, superintendent of Indian affairs, dated July 6, declares the territory of the Cayuses forfeited and subject to be occupied and held by American citizens, resident in Oregon. A company appears to have been formed for such occupation.

A notice from Mr. Lee to "Messrs. Blanchett"—Roman Catholic Missionaries, we believe—informs them that missionary labors with the Indians East of the Cascade Mountains must be suspended until "the presence of well organized and disciplined troops, under the command of the United States officers shall render such efforts safe and judicious."

A letter from Mr. McBean, chief trader of the Hudson's Bay Company at Fort Nez Perce, says he had received information, on the 4th of June, that Serpent Jaune, chief of the Walla Wallas, had taken and hung one of the murderers of the missionaries and was in pursuit of another.

Messrs. Eels and Walker, missionaries at Fort Colville, with their families, had been brought to Oregon City, there to remain till safer times. Their Indians, the Spokans, parted from them with strong tokens of regret and affection.

The Rev. G. Atkinson and lady had arrived, from Boston.

Rev. Thomas McBride was drowned, in June, while attempting to cross the Willamette River.

Marriages by one Clergyman in a Year.—Rev. S. Streeter married one hundred and sixty-nine couples last year. He had a few days before the year closed, one more engaged, but the parties failed to make their appearance.

Music "among Spindles." The Lowell agent of the most celebrated Piano Forte manufactories in Boston, states that he has sold no less than eight Pianos, during the past six months, to girls now actually employed in the factories in that city. The prices ranged from $250 to $350 each.

United States Armories.—The expenditures of the Government for arms, and other purposes connected with the Armory at Springfield last year, were $227,544.22; at Harper's Ferry, $258,534,18;—Total $486,078,38.

Result of Mr. Bridel's Mission. This delegate from France, soliciting aid here for evangelizing that country, has secured and caused to be forwarded to France through several sources, $11,000. This does not include the donations of the Bible, Tract and other societies for general purposes of evangelizing in France, but is the result of his special effort.

Rev. Joseph Burg, pastor of the German Catholic Church at Pottsville, Pa., on the 16th inst., bequeathed $4000 to his church for the benefit of the poor of the congregation. It is said he also made several other liberal bequests. He was a native of Hungary, 45 years of age.

Heavy Verdict for a Newspaper Libel.—Mr. John Thompson, publisher of the Bank Note Reporter, recovered on Friday last, in the New York Superior Court a verdict of $10,000, (being the whole amount claimed,) against the proprietors of the Sun newspaper. The article in the Sun, on which the action was founded, accused Mr. Thompson of having committed offences which deserved the State Prison, and the defendant pleaded the general issue, but failed to produce anything whatever in justification of the attack on the plaintiff, which the Court characterized as a most unjustifiable libel. The jury added to their verdict the following:—"We give the full amount claimed, *as a security for the public against the publication by newspapers of libels against individuals.*"

MORTON'S
Letheon Dental Establishment,
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